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The
CHRISTIAN CENTURY

Published Weekly

Disciples Set an Example
An Editorial

The Veteran and the Church
By Russell S. Hutchison

Science — Idol or Method?
By W. F. Luder

There Were Exceptions
By Garland E. Hopkins

Has France Been Saved?
By Paul Hutchinson

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In This Issue

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September 18, 1946

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Calendar of Coming Events

Sept. 10-20. Protestant Episcopal Church General Convention, Philadelphia.
Sept. 18-20. Conference on Character Education, Baldwin-Wallace College, Berea, Ohio.
Sept. 20-Oct. 6. Religious Education Week.
Sept. 22. Interdenominational Bureau of Architecture Conference on Modern Trends in Church Architecture, Cincinnati.
Sept. 22-24. Minnesota Disciples Convention, Mankato.
Sept. 23-25. New Mexico-S.W. Texas Disciples Convention, Raton, N. M.
Sept. 23-26. Illinois Disciples Convention, Springfield.
Sept. 26-28. Wyoming Disciples Convention, Cheyenne.
Oct. 1-3. Conference of Ohio Church Women, Columbus.
Oct. 1-3. Tennessee Disciples Convention, Craggie Hope.
Oct. 2-4. Biennial Convention, Brotherhood of the United Lutheran Church, Erie, Pa.
Oct. 3. F.O.R. Fellowship Forum, Philadelphia; John Haynes Holmes, speaker.
Oct. 3-4. Annual Meeting, Middle Atlantic Area, American Mission to Lepers, Henry Hudson Hotel, New York.
Oct. 4-6. Conference on the Heritage of the English-Speaking Peoples and Their Responsibility, Kenyon College, Gambier, Ohio.
Oct. 5-12. United Lutheran Church Biennial Meeting, Cleveland.
Oct. 6. World Communion Sunday.
Oct. 6. International Cooperative Alliance Congress, Zurich, Switzerland.
Oct. 7-10. Church of God Eastern Ministers' Convention, Baltimore, Md.
Oct. 10. F.O.R. Fellowship Forum, Philadelphia; Bayard Rustin, speaker.
Oct. 10-17. American Lutheran Church Biennial Meeting, Appleton, Wis.
Oct. 11-14. Nebraska District Conference, Church of the Brethren, Afton (Cambridge).
Oct. 15-17. Virginia Disciples Convention, Bluefield.
Oct. 16-20. Board of Missions, Evangelical Church, Biennial Meeting, Lebanon, Pa.
Oct. 17. Andover Newton Theological School Fall Convocation, Newton Centre, Mass.
Oct. 17. F.O.R. Fellowship Forum, Philadelphia; T. Z. Koo, speaker.
Oct. 17-18. 40th Anniversary National Convention, American Mission to Lepers, Los Angeles.
Oct. 20. Laymen's Sunday.
Oct. 22. Midland Cooperative Discussion Conference, Minneapolis.
Oct. 22-24. West Virginia Disciples Convention, Charleston.
Oct. 23. Midland Cooperative Discussion Conference, LaCrosse, Wis.
Oct. 24. F.O.R. Fellowship Forum, Philadelphia; Rhys Davies, speaker.
Oct. 27. World Temperance Sunday.
Oct. 27-30. Iowa Disciples Convention, Des Moines.
Oct. 28-30. State Convention for Church School and Religious Education Workers, Columbus, Ohio.
Nov. 6-8. North Carolina Disciples Convention, Greenville.
Nov. 10. World Order Day.
Nov. 11-15. Evangelical Church Quadrennial General Conference, Johnstown, Pa.
Nov. 11-15. United Council of Church Women Biennial Assembly, Grand Rapids, Mich.
Nov. 12-14. American Lutheran Conference, Rockford, Ill.
Nov. 12-14. Mississippi Disciples Convention, Meridian.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

IN THE SPEECH which Secretary Byrnes delivered at Stuttgart September 6, there was little of the concealment and double talk that is common in diplomatic deliverances. His clarity may have been undiplomatic, in the conventional sense, but we have an idea that diplomacy now needs just this sort of clear speaking—not talking tough but talking plainly. With the world for his audience and with Germany, Great Britain, France and Russia occupying the box seats, the secretary of state expounded American policy in Europe in words of such positiveness that every one of them must have had the President's approval in advance. The purpose was to check the too ambitious plans of some of the victorious powers, give hope to the vanquished, and indicate the broad lines of the program which America will try to put into effect in Germany. As long as there are occupation troops in Germany, said the secretary, some of them will be ours. That disposed of the sedulously circulated rumor that we are about to pull out. At present, the Allies are neither governing Germany nor allowing her to govern herself. There should be immediate steps toward making Germany a self-governing federalized political entity, as well as an economic unit. There must, of course, be supervision by the Allies, but administration must be made the responsibility of the Germans. The United States will continue to urge economic unification of the four occupation zones. But among the other three occupying powers, only Great Britain has thus far responded favorably to this proposal.

Secretary Byrnes At Stuttgart

German Boundaries Not Yet Settled

SECRETARY Byrnes was very specific in his declaration that as yet there has been no determination of Germany's permanent boundaries, either on the east or on the west. At Potsdam, certain territories were "provisionally assigned" to Russia and Poland, but the Potsdam conferees "did not agree to support at the peace settlement the cession of any particular area." This statement was beamed directly toward Russia and was doubtless heard in the Kremlin with a degree of displeasure mounting toward rage. Russia will try to maintain that the encroachments of Russia upon Poland and of Poland upon Germany are a closed issue, and that the new lines on the map were drawn in indelible ink. They were not, said Mr. Byrnes; they are in soft pencil. As to the western border, he gives notice that America will support the claim of France to the Saar but not to the Rhineland and the Ruhr. Again with an eye upon Russia he declared that "reparations cannot be exacted from current German production," while everybody knows that they are being so exacted and at the same time the machinery of production is being shipped to Russia, which is the same thing as taking future as well as present products. A complete program of economic and political rehabilitation is not to be expected in a speech, but the total effect of this one was to notify the world of the complete abandonment, so far as America is concerned, of the cabbage-patch theory, sometimes known as the Morgenthau plan, for Germany's future.

Who Pays For Big Reparations?

ON THE grounds of cold justice, there is much to be said for the idea that aggressive nations which have devastated their neighbors' cities and farms should pay for the damage. The courts take that view when A's pigs break through the fence and ravage B's cornfield; and when C does malicious mischief to D's property, he is liable to criminal as well as civil action. Such simple analogies break down when the injuring and injured parties are nations, when everybody in the world is involved on one side or the other, and when the payment of adequate damages would reduce the miscreant nations to starvation and leave a festering sore in the body of humanity. If the perpetrator of a private injury is made bankrupt by the payment of just damages and perhaps imprisoned for his crime, the state takes some sort of care of the children. There are millions of solvent citizens in the state, and each one's share of the burden is insignificant. But when a miscreant nation is made bankrupt by

the payment of damages, however just, there is no superstate to meet the cost of feeding and rehabilitation. The bill must be paid by such other nations as may have remained solvent. At the present time, that means us. There is only a margin of inaccuracy in saying that, whatever indemnities and reparations are collected from the nations defeated in the recent war, the United States will ultimately pay them. We did it the last time, when we lent Germany more money than all the reparations she paid, whether in cash or in kind, and never got a dime of it back. We are headed toward a repetition of this brilliant financial maneuver if the nations which suffered damages press their claims. Russia wants $100,000,000 from Italy and three times that amount from Hungary, not to mention what she is taking from Germany. Great Britain has filed a claim for $11,500,000,000 from Italy, without an itemized bill and with a hint that she will settle for less; it is just a figure to trade on. It might be wise if the United States would put in a bill for payment or return of all the lend-lease goods we have furnished everybody. We wouldn't get it, and don't want it, but, when you come to think of it, we have something to trade on too. And if any "reparations" have to be paid, we might just as well pay them directly as indirectly.

Highway Scandal Involves Army

THE ODOR arising from the pan-American highway project, as administered by the army, is becoming intolerable. Even before the Senate investigating committee began its inquiries in Los Angeles, some amazing disclosures had been made, and the investigation has unearthed many more discreditable facts and made them a matter of public record. The road was planned before the war, chiefly as an intercultural link and for the promotion of tourist travel among the Americas. Early in the war, when the German submarine menace was at its worst, the army took it over to furnish an alternative route for military supplies to Panama. Before the army engineers got well started, there was no further need for it as a military road, but plans for it were elaborated into a scheme for a de luxe highway that could not be completed in time to be of any conceivable use in the war unless the war should last longer than anybody thought it could. Detached sections were built, some beginning or ending in the jungle, others paralleling sections already constructed by the public roads administration. One phase of the scandal was the building of long and expensive spurs of purely local value, including one to the plantation of the president of Nicaragua. It was testified that this was done under a special order by President Roosevelt and was paid for ($6,000,000) out of funds which had been placed in his hands to be spent without an accounting. At the same time, a Senate committee in Washington has been trying to find who is to blame for the Canol oil fiasco in Canada, a project into which $133,000,000 was poured at the insistence of the joint chiefs of staffs, "after the navy department, the petroleum administrator and the war department," as Senator Mead says, "had objected to the project as an unnecessary waste of money, materials and manpower." Three years ago Senator Truman's committee reached a similar view. Now President Truman, returning from his Bermuda vacation to find this ugly thing on his doorstep, thinks it is a "dead horse" and ought to be buried. He should be reminded that the processes of criminal law also always deal with injuries that have already been done and cannot be undone; but the public interest demands that they be not so casually dismissed.

Humanization of War Is Not Possible

WHETHER "oases of humanity" might be established in the event of another global conflict was considered by the recent international convention of the Red Cross. Forty-eight members of the Swiss parliament proposed that the nations agree in advance to neutralize entire countries, which would then become refuges for civilians in warring nations. The Red Cross conference did not accept this suggestion, but it recommended to its executive body several ideas which were intended to mitigate some of the worst excesses of modern conflict. Most of these aimed to extend to civilians some of the protections which have generally been accepted with reference to soldiers. Some tried to outlaw mass starvation as an instrument of national policy. Others attempted to eliminate the practice of using civilians as hostages, of torturing civilian prisoners, of preventing aid from reaching starving people. One recommendation proposed placing atomic and biological weapons in the same class as poison gas, which was successfully outlawed in the recent conflict. Every right-minded person will commend the intention of the Red Cross conference. But all such attempts are doomed to failure. The last war, which produced more suffering in more horrible forms than any previous struggle, ought to have taught the futility of all attempts at the humanization of armed conflict. The inventive genius of the scientist, which has now been fully mobilized, will outrace all restrictions and prohibitions; and the frightful consequences of defeat, as evidenced throughout the Axis world today, will overthrow all moral inhibitions or pledges. War as an institution cannot be reformed or leavened with compassion. Efforts which conceal that fact, however well intended they may be, serve only to blur the clear choice which is now before civilization. That choice is between destruction by atomic weapons, and international peace based on justice and administered by world government.

Dulles Describes Dynamic Peace

PRECEDING the opening of the General Convention of the Protestant Episcopal Church, John Foster Dulles and the Archbishop of Canterbury addressed a large public assembly in Philadelphia. Mr. Dulles was principally concerned to get the American people to make a "mental adjustment to a dynamic peace." In his opinion, a peace of tranquility is unlikely, now or for some time to come. But a "dynamic peace" is still achievable. He describes a dynamic peace as "a condition of vigorous effort to redress wrongs and to advance the general welfare of

mankind." It involves open as well as covert competition with the Soviet Union, which also proclaims itself to be interested in the welfare of the race. That competition, says Mr. Dulles, need not lead to war because none of the competitors want war, because the United Nations is becoming an increasingly effective instrument of peace and because the moral law is still a recognized power in the affairs of men. The principal peril of war he finds in "a danger of miscalculation," which can be reduced if we candidly tell Russia what we are doing and why. In this connection, it seems to us that Mr. Dulles lacks realism in his estimate of the character of the forces which dominate the present international situation. While we are ready to accord to Mr. Dulles' opinions the respect which his wide experience and his substantial achievements deserve, it seems to us that his conception of the role of the moral law in contemporary society is that of a spectator rather than a participant in the necessary day-by-day decisions. It is true that the moral law is operative in the affairs of men, but it operates through persons making decisions concerning borders, reparations and economic policies. The Christian community would be indebted to Mr. Dulles if he would shed more light on how the moral law should operate in the present situation. The thing most to be feared in the application of the moral law to concrete political realties is that it will be made a mechanism of escape from the hard choices the nations must now make. The same can be said of Mr. Dulles' concept of a dynamic peace.

Ask Freedom for Prisoners of War

THE ROMAN CATHOLIC bishops of Germany have now followed the World Council of Churches in asking for early release of the millions of German prisoners of war still held by the victor powers. Of course the bishops, assembled at Fulda for their annual conclave, did not mention the resolution adopted last month by the World Council committee in England. But their plea was the same. They based their request on a new ground, however. They declared that the continued detention of 3,000,000 to 5,000,000 Germans is adding to the demoralization of family life in Germany. The position of the Roman Catholic leaders on this question is supported by Professor Heinz Sauermann, dean of the faculty of economics at Frankfurt University and economics adviser to the American Military Government. Recently he stated that the population of Germany will be halved in fifty years. At present, he pointed out, "in the rural districts of Germany the death rate is twice as high as the birth rate; in the medium sized cities it is 300 per cent higher, and in the larger cities it is 400 to 500 per cent higher than the birth rate." Wartime casualties of 7,500,000, together with the smaller number of children, have increased greatly the proportion of the population in the older age bracket. This raising of the age level enormously complicates all Germany's economic and social problems. The Allied policy of using prisoners of war for compulsory labor prevents them from returning to their homes, where "there is a surplus of 4,500,000 women today." The bishops are right in their contention that no reconstruction will endure that makes impossible the re-establishment of family living. And Professor Sauermann speaks the truth when he says that Germany will become "a permanent hotbed of social, political and economic dangers" to the rest of the world unless the Allies adopt a policy of social and economic sanity. Freeing German prisoners of war is a step in that direction.

Disciples Set an Example

ALL, or nearly all, of the major Protestant denominations are deeply disturbed by theological tensions. None, probably, more so than the Disciples of Christ. In common with their Protestant neighbors, the Disciples have experienced the full impact of modern Christian scholarship in its demonstration of the historical basis of the biblical writings. They share the conviction, now generally held in all denominations, that upon the Christian church rests a unique responsibility for the character of civilization—the so-called "social gospel." And they share in the growing sense of unity among all Christians and the consequent subordination of the claims of denominationalism to the claims of an emerging ecumenical Protestantism.

These three movements, taken together, have produced an epochal change of outlook in the main body of Protestantism. Some denominations have weathered the change with only a minimum of strain. Notable among these are the Congregationalists and the Methodists. Congregationalism has perhaps experienced a more radical and sweeping change than any other. In the past three-quarters of a century, it has completely sloughed off its historical Calvinism and emerged with a consciously free theology. Methodism, being the least creedal-minded of our larger evangelical denominations, has weathered the change with only a minimum of tension. The Episcopal Church has had and still has its own troubles. They are no less intense than those of other denominations, but they spring from causes peculiar to the history of this church and are only indirectly the result of the three modern movements referred to above. The Lutheran churches in America have long isolated themselves from the rest of Protestantism and have only lately begun to respond to the creative forces represented by these movements. But they are now experiencing the same tensions which disturb most of their Protestant neighbors.

It is among Presbyterians, Baptists and Disciples that the strain occasioned by the emergence of the new knowledge of the Bible, the mandatory obligation of the social gospel and the new consciousness of ecumenical Christianity is most pronounced. In these three bodies reversionary movements have assumed organized and militant forms. This reversion goes generally by the name of Fundamentalism. It distinguishes itself from conservative orthodoxy by its militancy. The late Curtis Lee Laws, Baptist editor, who coined the word, said it meant "militant orthodoxy." The adjective is of the essence. It is orthodoxy or conservatism aggressively organized to capture the leadership of the denomination from a leadership

which, it alleges, is reorienting the denomination sympathetically toward the modern knowledge of the Bible, toward the social gospel and toward ecumenical Christianity—in a word, toward what it calls "liberalism."

There are conservative and orthodox leaders in all of the denominations who are not fundamentalists. They have no sympathy with any partisan movement to capture denominational offices. Though conservative, they are not militant. They recognize the Christian right of others to differ with them and are willing to commit these differences for ultimate decision to the spiritual democracy of the Christian fellowship. The spirit of cooperation is foreign to fundamentalism, which is out to take the administration of denominational affairs into its own hands.

Thus far, the fundamentalists have not succeeded in capturing control of any of the major denominations. They were decisively defeated in Presbyterianism more than two decades ago, though the militancy still continues to operate "under cover," so to speak. The Northern Baptist Convention met the issue head-on at Grand Rapids last May and, much to its own surprise, overwhelmed the well organized and confident challengers. Similarly, the Disciples of Christ have, apparently, passed beyond the point where their cooperative work is endangered by the obstructionist or divisive purpose of this partisan militancy. Yet these and other denominations are confronted, if not with the threat of division, certainly with the threat of a fundamentalist defection. It is here that we believe the Disciples of Christ have set an example whose significance is such that it should be made known to the American church in general.

The Disciples have always had enough inner tension to prove, at least, that they were alive! Some ten years ago this state of tension became so threatening as to prompt the International Convention to create a Commission for the Restudy of the history and purpose of the Disciples of Christ. It was provided that the commission of thirty-five members should include approximately an equal number of "conservatives" and "liberals"—though these inappropriate labels were not, of course, used, and are used here only in the colloquial sense and with apologies. The personnel of this commission from the beginning has represented, not only liberals and conservatives, but practically all shades of opinion existing in both camps. They have met twice each year for a two- or three-day session, hearing and discussing prepared papers on the most crucial issues upon which Disciples are divided.

Beginning on a rather academic plane, their programs steadily gravitated exclusively to a consideration of the contemporary causes of dissension and threatened defection in the denomination. By this time there had been established such a basis of fellowship and mutual trust that every member was able to speak his mind with utmost freedom. Indeed, this fellowship had attained such a degree of sincerity and warmth that the commissioners looked forward to their semi-annual meetings with an eagerness hardly matched on any other occasion that called them away from their vocational duties. Their deliberations are definitely steering toward the making of a constructive report which is gradually shaping up in the collective mind of the commission.

But this year it was decided to present an "interim report" to the International Convention. The report was to be a simple statement setting forth the major issues which the commission has found to be the chief causes of tension in the denomination. Three days were devoted to the consideration and editing of a draft prepared by two of its members appointed to do so. In its final form, it was adopted unanimously. The report was presented to the convention which met at Columbus, Ohio, last month. It was characterized by the committee on recommendations as "perhaps the most important report that will be made to the convention in 1946." Yet it offered no solutions and expressed opinions only on matters on which the commission was agreed.

It simply set forth the issues, objectively, with a brief statement of what "some" hold and what "others" hold. Neither the "some" nor the "others" were labeled as "conservative" or "liberal." The opposing views were stated in a manner that met the approval of those on the commission who held them. The result is that the Disciples of Christ now have an authentic picture of their contemporary theological state of mind.

The 2,500-word document can hardly be condensed into the space available here without doing injustice to both its substance and its spirit. We shall have to be content with a lean sketch. The report deals with eight questions around which contentious controversy and partisanship revolve. They are as follows. (1) Are the Disciples a denomination, on a parity with others, or are they an undenominational movement within the church of Christ? (2) Are the missionary and other organizations encroaching upon the autonomy of the local churches, or are they only exercising the responsibility of leadership which the churches desire them to undertake?

(3) Does the New Testament provide a divinely authorized pattern of the local church, or does it indicate principles rather than a formal pattern upon which any local church that calls itself Christian should be organized? Do the principles of the New Testament lay upon the local churches an obligation to cooperate in a general or connectional organization through which their missionary and other non-local work may be carried on and their witness to the gospel be given united expression, or are they morally free to create any number of such organizations?

(4) Does the International Convention as now constituted meet the needs of the churches, or does it call for substantial changes? (On this issue, the commission expressed its own unanimous opinion in favor of a new type of convention, without, however, specifying what changes are desirable.)

(5) Should the fundamental purpose of the Disciples of Christ be stated in terms of the restoration of the primitive church or in terms of its quest for Christian unity? (6) Shall Disciples churches make immersion-baptism an absolute condition of membership, or should a distinction be made in the case of an applicant who, having been otherwise baptised, brings credentials of membership in a sister church of Christ of another denomination? This is the so-called "open membership" question. (7) Is the scriptural "good confession" of faith in Jesus Christ a

sufficient credal basis of fellowship in Disciples churches and of ordination to their ministry, or must a particular theological interpretation of the confession be imposed? (8) What is the relation between "unity in faith" and "liberty in opinion," and how can both be maintained?

The editor of The Christian Century takes no pride in spreading before the religious world the type of problems which distress his own denomination. To many readers, they will seem trivial, inconsequential, and some of them even childish. But before they are judged in this way, let such readers consider that the matters which cause dissension in their own denominations have no more inherent dignity and importance than those which cause disquiet among the Disciples. This holds for the whole of Protestantism all the way from the Episcopalians to the Quakers. The simple truth is that all our denominations are the inheritors of a contentious and opinionative Protestantism which has historically "tithed the mint, anise and cummin" of the Christian faith and neglected the "weightier matters" of the law of Christ.

Whether and in what degree the procedure of the Disciples' commission will yield the results desired, it is of course too soon to say. But the method of projecting the issues on a broad screen, and stating in fair terms and in immediate juxtaposition the opposing views on these issues, will at least lift their future consideration to a higher level of discussion. The temptation to distort and caricature the position of the other side will surely be checked by so plain and quasi-official a setting forth of the positions of both sides.

At this time, when the denominations are all drawing closer together and the dim outlines of an ecumenical Protestantism are beginning to appear, it is disconcerting, if not tragic, that so many of these same denominations are wrenched with contentions threatening their own inner wholeness and unity. We believe, however, that there is ground for encouragement in the example set by the Disciples of Christ in dealing with those matters which for more than a generation have kept their denomination in an unrelieved state of unbrotherly and bitter turmoil. We commend their procedure to all other Christian bodies as one which offers hope in their several denominations for at least such a degree of accord that their unity will no longer be jeopardized and that the ecumenical aspiration now on the way to fulfillment will not be obstructed. Even if the accord reached in each denomination is not complete, it may nevertheless reduce the threatened defections to marginal and relatively negligible minorities.

The Disciples' procedure in creating a commission in which all points of view are represented, whose members come to know each other intimately, whose frequent sessions are characterized by uninhibited forthrightness and candor in the exchange of views, whose sense of responsibility derives from the recognized leadership of its personnel and from its official status as an organ of the whole denomination is, we believe, worthy of adoption in other bodies similarly distressed.

It was not necessary to wait ten years before making such an objective disclosure of these issues. They were present and poignant from the day the Disciples' commission was created, and long before. But the inspiration to set them forth in this way did not come to the commission until a "conservative" member proposed it at the beginning of this year, and presented his own first draft of such a statement. A similar commission in another denomination could reach this stage of its work in no more than a year or two. From that point on, it would be in a position to take advantage of the general discussion in the denominational press, on convention platforms and in clerical and lay assemblies in preparing to formulate its final constructive report. This is what the Disciples commission proposes to do. At the conclusion of its interim report it calls for the most widespread and open discussion of the issues it has formulated and expresses the hope that "the spirit of mutual consideration, respect and brotherly trust that has drawn the members of the commission, representing the diversities of opinion existing among us, into an exceedingly precious fellowship . . . might be spread throughout the entire brotherhood as it pursues the discussion of these matters."

No parliamentary decisions by majority vote in a denominational convention or judicatory on such differences as those which obtain in many denominations should be taken as definitive and final until some such procedure as the Disciples have pioneered has been adopted and developed to the point of yielding its maximum fruitage.

Has France Been Saved?

[EDITORIAL CORRESPONDENCE]

Paris, August 29

ON THE TOMB of the Unknown Soldier, under the Arc de Triomphe, a bronze tablet has been affixed which says: "France will always arise." Outwardly, many elements in the France one sees this year seem to support that boast. The Germans are gone; last Sunday I watched this city give over an entire day to celebrating the second anniversary of "the liberation." French frontiers are back on the Rhine for the first time since Napoleon's day, and likely to stay there. The food crisis has been broken; thousands of French families are on short rations, but there is no danger of starvation; the distribution of food relief has been stopped and the harvest promises to be good. There is no serious unemployment; in many occupations there is a serious labor shortage. Prices are very high and the franc is worth less than a cent, but people are getting along somehow, and most of them credit the present government with doing a better job than any of its immediate predecessors. The black market has turned to gray, and will soon be nearly white. Superficially considered, France would appear almost out of the woods.

Yet I have found no one, either Frenchman or informed foreign observer, who regards the French situation with much confidence. As long as the European tug of war continues to be a matter of verbal debate and diplomatic maneuvering among the Big Three, as long as the British and American armies remain in Germany, as long as the liberation which was conferred on France by other nations is safeguarded by those nations, there is not much fear

that the Fourth Republic will fail to manage, in some fashion, to wobble along. But that there is, in this liberated France, either the moral vigor or the patriotic strength to survive in its own right and by its own efforts—well, that is a faith one seldom encounters. Few Frenchmen with whom I have talked have shown any real conviction that the France of 1946 is any sounder at heart, any healthier at its core, than the France of 1939 and 1940.

What's the trouble? You get a lot of answers to that question. But it is remarkable, when you take the rationalism of the French into account, how these differing answers almost always tend to point toward a spiritual failure. "France's trouble," said one of the younger generation who is in a position to know conditions in all parts of the country, "France's trouble is a matter of morals and morale." And that about sums up the testimony which I have been able to gather from all sources.

Morals and morale. The same urge to cheat and circumvent and undermine all public authority which could be regarded as a patriotic duty in the days of Vichy and the German occupation, when persisted in now, is leading to the dissolution of public morality. And it is being persisted in. The same lack of trust in one's neighbor, of looking out for Number One, that was inevitable while the Gestapo ruled the land, is now, as it continues unabated, creating a social morass in which public morale is disappearing. And the reason, I am convinced, why these inner disintegrations are going on even after the nation has experienced so great a salvation, is that France has so largely thrown overboard her religious faith.

I have long believed that no society can endure in health and strength without a faith in the spiritual basis of life, the moral order of the universe and the reality and authority of the moral law. But it has taken another visit to France to show me how much I believe this. I am, I fear, one of those persons to whom religious skepticism comes easily, but what I find here in France drives its last traces out of me. I find myself much in the position of the parson in the profane story who advised the driver of the stalled truck to try a moment of prayer before making another attempt to start his motor. When the trucker did so, you remember, and stepped on the starter and the motor turned over, the amazed parson is credited with having ejaculated, "Well, I'll be d——d, it did work!" In France, after a lifetime of saying that a society without a religious bedrock will fall, I find myself saying, "Well, it does!"

For in France you confront the modern rejection of the spiritual, the acceptance of the purely materialistic and secularistic interpretation of life, bearing its foredoomed fruit. In this country of 40,000,000 people, not more than 600,000 at a liberal estimate can be counted as Protestants, and a recent book by two Roman Catholic priests maintains that, at the outside, there are not more than 5,000,000 practicing Catholics. The overwhelming bulk of the population has cut itself completely off from the ministries of the church. It regards the claims of Christianity either with indifference or, in most instances, with outright contempt. It is atheist, and proud of it. And the result is an inner drying up of the moral springs of the national life which now is registering in outer decadence.

But, it will be objected, what about the M.R.P.? (The Mouvement Républicain Populaire, now the leading party.) If France is the irreligious nation I am asserting she is, how can the political triumph of this avowedly Catholic party be explained? The contradiction lies only on the surface. The M.R.P., whose ideology represents the enlightened social conscience of that left-wing branch of Catholicism for which Jacques Maritain is the spokesman, gained its lead in the last election from those Frenchmen who had lost their faith in orthodox Marxism—along with their loss of all other kinds of faith—and hence turned to the ticket of this Catholic party as the best available way of casting an effective vote against communism. But this very opportunistic nature of its following makes the position of the M.R.P., and its future prospects, insecure. It may gain a permanently powerful position, for it is being given intelligent leadership—a leadership which shows its intelligence by its independence of clerical direction—by Catholic laymen who realize how precarious is its present influence. But it has no better than a fighting chance. The odds are against it.

Yet all this is not to say that the churches are a negligible factor in French life. In some respects, in fact, they register as of more importance than among us Americans. The very fact that French society is so aggressively irreligious tends to make religion a much more serious concern to such Frenchmen as retain their Christian faith. One result is to be seen in the high position held in the world of letters by certain writers who always write as devoted Christians. One finds it hard to think of first-rank American literary figures whose Christian witness is as constant and unequivocal as that of a Maritain, a Bernanos, a Claudel. Perhaps our closest parallel is T. S. Eliot, who has forsaken our shores, or W. H. Auden, who is still a stranger within our gates.

There are signs of new life in the French churches, both Catholic and Protestant. Some of these date from the war and from experience in "the resistance." Some are a result of their common awareness of the national crisis produced by a spreading irreligion. There seems every reason to believe, for example, that the three cardinals recently elevated were chosen by the pope on the strength of their record in standing out against the Germans. Perhaps the Vatican hoped in this way to offset the bad impression left on the French mind by the opportunism which manifested itself in the highest clerical ranks during the occupation. One hears, also, of large purchases of French Bibles and Testaments by priests, of classes in Catholic churches for Bible study and study of the social principles of recent papal encyclicals, and even of churches in which mass is being celebrated in French. Whether this significant innovation has ecclesiastical approval, no one seems to know; at least, it has not been stopped.

The Protestant churches, likewise, are showing more vigor than they have for years. Perhaps the union effected in 1938, when the Reformed, Evangelical Reformed, Methodist and free churches formed the Eglise Réformée de France, has something to do with this. Perhaps the experience of the war years is a greater factor. But there are impressive evangelistic meetings, more candidates for the ministry than the church knows how to handle, a

rather vigorous youth movement. Yet not too much importance can be attached to any of these developments. As Prof. Pierre Maury pointed out at the National Synod last year, there are fewer Protestants in France today than there were fifty or eighty years ago, and the gain in converts by no means makes up for the loss from the shrinkage of Protestant families.

But the main trouble ahead for the Protestants—and here I am largely following Professor Maury's analysis—does not lie in the statistical realm. It lies in the rapid proletarianization of French life and the growing challenge of "the communist man." For French Protestantism continues to give the impression of being a small, tightly enclosed and maintained enclave in French life, whose predominantly middle class, bourgeois members and pastors are principally concerned to preserve a social position which seems historically doomed. French Protestantism is not without an interest in social justice, though it has by no means made this as evident to the French public as have the Catholic followers of Maritain. But one feels that too much of such strength as it has is being concentrated on the protection of its white collar status to give it much chance to affect the course of the proletarian tide.

Has France been saved? The answer to which one is driven is No. France has been saved from the Germans. She has been saved, at least for the time being, from starvation, from unemployment, from danger of invasion. But she has not been saved from political irresponsibility, from a dissolving public morality and a shrinking public morale. She has not been saved from herself. To be saved from herself she must regain a living religious faith. And she must do so before the cancer of cynicism now eating at her vitals progresses much farther. Yet when one has said that one is forced to go on and ask the sobering question, From what source is she to be confronted with this living faith?

PAUL HUTCHINSON.

The Weakness of Strong Language

EDITOR THE CHRISTIAN CENTURY:

SIR: The man with the barrow on the brow of a hill, selling fruit, saw his barrow upset and the kindly fruits of the earth roll downward. The spectators rapidly rallied round in the expectation of hearing a rather special display of language. They only heard: "Words ain't equal to it." That is a truth of wide application. Words are never equal to great occasions; and particularly, what is known as strong language is pitiably insufficient.

Those children of men who think that by speaking violently and flinging to the winds all restraints and calling to their aid the vile vocabulary of the underworld they can do justice to a situation new and alarming, will discover that words "ain't equal to it." That is one of the many good reasons why a sensible—let alone a decent—man should keep from "strong language." If we are thinking of the effects of such language, we shall soon discover how brief and passing they are. And the man who seeks to express his anger or his furious convictions and has only one adjective loses all attention. We take him and his lazy rage for granted—"the crackling of worms under a pot."

A preacher who habitually overspeaks himself lulls his hearers to mental sleep. And when speakers whose days have been spent beneath the shadow of the steeple take to political campaigns they are a serious anxiety to their managers. They tend to use strong language and make the platform a scene of unrestrained denunciation. But their magniloquence soon ceases to be heeded or even heard.

I like the story of the rector in a small hamlet in rural England. He was a stout upholder of what he honestly believed to be the Christian manner of life, which included an acceptance of the social order as it then existed, to him a supremely right order. He preached a code of ethics imposed from above upon the lower rank. Only once, so the author who tells us of him from her own early memories recalls, did inspiration move him. It was during the election of 1886, when many of his parishioners had voted Liberal, and something seemd to boil up within him. Flushed with anger he leaned over the ledge of the pulpit and roared: "There are some among you who have lately forgotten your duty, and we know the cause, the——cause!" "Laura shivered. Bad language in church! And from the Rector!" The sermon over, the people sang their evening hymn with gusto and their tongues wagged as they poured out of the churchyard. They did not resent the sermon: they had not listened to it. Laura tried to find out how her elders had reacted to it, but all she could learn was, "I seem to have lost the thread just then"; or, more frankly, "I must have been nodding." The most she could get was one woman's "My! Didn't the old parson get worked up today!"

I wonder if such a response to a violent outburst could be expected now. In other words, I wonder if such language would pass as unheeded today as it did then.

But what is it in language that holds us and will not let us go? It is certainly not violence.

> The gods approve
> The depth, and not the tumult, of the soul,

and man, so far as he becomes man, has the same standard. Words which have depth in them are sure to move us, and the powers they release are around us for many days. When a speaker is violent, he is at once suspected by a listener who is in search of reality. "Strong language" doesn't carry.

The speaker always appeals to me when I know that he is in no need of strengthening his words at all for any occasion. He has one standard and only one. All the oaths in the world would not strengthen his words. And this, I suppose, is the root-sin of all swearing: it presumes a double standard so that when you are in desperate and passionate urgency you have to pull out some very violent stops on the organ. This is all vanity.

Ever yours,

QUINTUS QUIZ.

There Were Exceptions

By Garland Evans Hopkins

THE TIME HAS COME for a saner contemplation of our erstwhile enemies, the Japanese. It was natural during the war that our propagandists should concern themselves only with ugly facts about them, and it was not necessary to stretch the truth to make out a bad case against them. Those of us who have had contacts with parts of the former Japanese empire since the end of the war have learned that the Japanese were engaged in the same kind of smear campaign against the Americans. While we are happy in the knowledge that the Japanese exaggerated the facts, we who traveled the long distance from New Caledonia to Okinawa are aware of occasional incidents which afforded them excellent ammunition for propaganda. Not all the atrocities of the war in the Pacific were committed by the enemy. It may be that now is as good a time as any to point out that there were many exceptions to the widespread belief that all Japanese acted inhumanly.

Recalling the sad credulity, later recanted, of some of my brother ministers in the First World War, I always ended conversations with men from the fighting fronts and with liberated prisoners by asking if they had witnessed or heard of any acts of decency or mercy on the part of the enemy. Nearly all with whom I talked, both when I was in the rear areas and when I was at the front, made affirmative answers. Here are some of their stories.

Atrocities Not the Whole Story

A navy flier, back from Tulagi for a rest leave at Mont d'Or in New Caledonia, was reeling off atrocity stories one after the other.

"Did you ever know any Japanese to do anything decent in the midst of combat?" I asked.

"Why, yes," he replied, "at least on one occasion. One of our planes had been forced to ditch. Only one officer survived. He was making for the nearest shore in his rubber life raft when he was sighted by a small Jap craft. Coming alongside the raft, the Japanese captain, speaking good English, ordered him to come aboard ship. Determined not to be taken alive, the American drew his pistol and yelled what would happen to the damn' so-and-so who tried to make him come aboard. The challenge was sort of foolish since he was outnumbered many times by the Japs, but still he continued to yell his threats. The Jap captain liked his bravery, and ordered his boat to pull away, but before it got under way he came to attention and saluted the crazy guy who wasn't afraid to take on a whole boatload of the yellow so-and-so's."

Later in the war I moved up to the Philippines and had the privilege of visiting Santo Tomás shortly after the liberation of Manila. There I talked with many missionaries and other civilian internees, not only from that prison but from several others. Their lot had been hard and a few families had suffered the loss of a husband and father who had been summoned one day to come to the office and had failed to return. The worst suffering of all had been the uncertainty as to what would happen next. By and large, however, the conditions at Santo Tomás compared favorably with prevailing Japanese and Filipino living standards and were not as bad as many stories have pictured them to be. As a rule, when the Japanese had food, the prisoners shared it.

Two Standards of Diet

The truth is that according to our living standards the Japanese army always received a starvation diet, particularly during the opening and closing weeks of the Philippines campaign. Later on, I was to witness severe ration cuts for native Okinawan internees by the American army during the period of acute food shortage which occurred there in the fall of 1945. As a whole, civilian internees in the Philippines were not treated inhumanly by the Japanese. Certainly their living conditions were preferable to those of the American soldier during those early days on Guadalcanal when he fought daily not only the enemy but the intense heat and mud and the disease-laden insects of that terrible climate.

One of the missionaries I met at Santo Tomás was a pretty young woman thirty years of age who had been brought there from another prison. I asked her about the conditions under which she had lived. At first, she said, the conditions had been very bad. The food was insufficient and of poor quality. Men and women were segregated. Husbands and wives were allowed only an hour a week to see each other and that hour had to be spent on the lawn in full view of the guards. A husband who put his arm around his wife was immediately reprimanded. After a few weeks the commanding officer in charge was relieved, and from then on conditions improved greatly. The prison committee dealt with the Japanese officials and the average prisoner had few contacts with the enemy. The young woman spoke of one Japanese officer, a professing Christian, who continually went out of his way to help the inmates.

Friend to the Prisoners

"This much I can say," she concluded. "During the years I was in the prison, no Japanese ever entered my room and no officer or enlisted man ever said anything or made any gestures in my presence which would have brought a blush to my cheeks. I am sorry I cannot say the same thing about the American soldiers in the two weeks since liberation."

Months later I had occasion to visit Silliman University on Negros island. There I met an American woman, a professor at the university, who told me of an influential Japanese civilian whose wealth and position gave him admission at will to the prison where she was interned.

He moved among the prisoners inquiring about conditions, later taking up complaints with the prison officers and securing many reforms. Frequently he would bring articles which the prisoners needed but which could not be provided by the prison. When the professor learned of the illness of her aged mother, who was interned at Baguio, she took up the matter with this Japanese friend. He told her he would see what could be done to allow her to visit her mother. Next morning she was summoned to the office and given thirty days' leave and a round trip ticket to Baguio.

Kindness in the Last Days

After the American invasion conditions deteriorated rapidly. The morale of the Japanese fell and their food supply became woefully insufficient. Naturally, the prisoners suffered too. Some days before the Americans arrived at the professor's prison, the Japanese force deserted the prisoners, leaving only a small amount of food. Hearing of the prisoners' plight, their wealthy friend braved a trip into what was now no man's land to bring a large sum of money, presumably a personal contribution, to help them buy food to keep alive until the Americans arrived. That was the last time any of them saw him. Nor have any heard of him since.

The Bishop of Bacalod in Negros Occidentale tells of his unusual experience with the commandant of that island during the occupation. Called to the Japanese command post, the bishop was informed by the colonel that he desired to use the cathedral for a Shinto memorial service. The bishop refused his permission. The colonel gave him two hours to reconsider. Returning home, the bishop arranged his personal affairs, dressed in his best vestments, made his confession and received extreme unction. When the two hours were up, he returned to the colonel, who greeted him by asking if he had changed his mind. The bishop replied that he had not. The colonel stared in amazement, then said, "You are a brave man, bishop. Have a cup of tea." Shinto rites were never held in Bacalod's cathedral.

On Okinawa

During the battle for Okinawa two unusual incidents occurred. In the final Japanese suicide attacks, a lone plane got through and was headed for a row of parked planes when suddenly it swerved out to sea and made a "belly landing" on the water. The pilot managed to get out and was immediately taken prisoner. For two years, it developed, he had refused to fight America because he was a Christian. He had been imprisoned and was finally given his choice of training for a pilot or being shot. This was his first mission and he had found it impossible to bring destruction and death to the people who had given him his religion. During the same campaign another Christian Japanese was not so lucky. He had been captured and brought to the command post. Just then the chaplain came into view. When the prisoner saw the crosses on the chaplain's uniform, he forgot his situation and reached into his pocket. A guard, thinking he was reaching for a grenade, shot him dead. In the dead man's pocket they found a Testament with this inscription: "Read this daily, my son, for in it are the things eternal."

Okinawa provided many such stories. Two other significant incidents illustrating Japanese thought and conduct during the war came to my attention while there. One was most amazing. I went to the main P.O.W. camp to find out if there were any Christians among the prisoners. By inquiring among them, my interpreter learned that there were some and that their leader was one Sergeant Tortori. Locating the sergeant, I asked if he knew of any Christians among his fellow prisoners.

"Yes," he responded in good English, "there are many. I think there are certainly one hundred or more. I hold services for them on Sundays, Tuesdays and Fridays."

Tortori, it turned out, was a graduate of the University of Hongkong and came from a Christian family. He told me that he had conducted services for the Christians of his regiment throughout the war and that no objection had ever been raised. I found it easy to believe this when, the next Sunday evening, I went to preach for them. They sang—in Japanese of course—six hymns, including "Faith of Our Fathers," and they sang every verse lustily without music or songbooks.

Would We Have Acted Thus?

The second Okinawa incident bore out the fact that some measure of toleration existed for Christians in Japan during the war. In October 1945, I surveyed the remnant of the Christian community there. In company with Toyama Seiken, the lay leader of the Japan Christian Church on Okinawa, I went to view the ruins of the monument to the first Christian missionary, which, incidentally, sat in a Buddhist temple yard. Toyama told me that on October 11, 1944, the day after the first American bombings, a Buddhist had defaced the monument as an act of contempt for all things American. Toyama and a few other Christians reported the matter to the police. The offender was quickly arrested, shortly brought to trial and given a severe reprimand and a stiff fine by the Japanese court. One wonders whether we in America would have done as much if an American in San Francisco had defaced a Buddhist monument on the day after a disastrous bombing of that city.

The Japanese have little reason to be proud of their record in the war now ended. However, we do both them and ourselves a great disservice by continuing to dwell only on the bad conduct of their worst men and to forget that there were exceptions.

Spiritual Geometry

PRAYS MAN, by earth's distress bowed down:
"What strength, what power, what influence have I,
Small crotch of dark oblivion,
Inconsequential angle of eternity?"

God signals: *From the earth pursue*
This angle outward into space toward Me.
It widens ever, till, in fullest view
Of earth and heaven, it brackets Infinity.

GEORGE EDWARD HOFFMAN.

The Veteran and the Church

By Russell S. Hutchison

"YOU were a chaplain. Tell me what to do about my son. I can't seem to get him interested in the church since he got home." That question was asked by a distraught mother at a recent summer conference. It is being asked in one form or another by other parents, by ministers, by all who are interested in the churches. It is being asked with compelling urgency because the problem of the relation of the veteran to the church is bearing down on the hearts of Christian people everywhere.

One wishes that some simple and satisfying answer could be given. Unfortunately there is no such answer and there never will be. Each of the men who come out of the war is an individual. His reaction to his experience is personal. His ultimate relationship with the church will be settled on an individual basis. And, for better or for worse, the sum total of these individual reactions is going to have a definite bearing on events to come, both within the church and within the world.

Granted then that no categorical answer to the problem can be given and that there are no axioms to be followed blindly in meeting the needs of the individual veteran, still there are some general propositions which can be deduced from the common experiences of the men who participated in the events of the last few years.

I

The experiences and influences that had a molding effect upon the character and attitude of the service man were pretty much alike. I set them down as they occur to me, without any attempt to put them in order of importance. (1) Lack of privacy. From the day of induction to the day of separation, body, mind and soul were exposed to the view of all comers. (2) Insecurity—not the insecurity of combat, but the far more unsettling sense of living a tenuous existence, never knowing from one day to the next what impersonal force might intervene to change your residence, your job or indeed your destiny. (3) The sense of detachment. The average soldier and sailor lived in a sort of vacuum. Detached from domestic concerns he found himself also remote from the larger issues of the war. He had no past and no future. Only the present mattered—and that was often distasteful, to say the least.

The service man lived what might be called (4) a syncopated life. Long periods of boring inactivity alternated with briefer periods of terrible and sometimes terrifying activity. He also experienced (5) freedom from accustomed moral standards and sanctions. The service man was free to live at his best or at his worst. The general tendency was downward. This was noticeably true among the younger men, whose personal code of living was as yet unformed and who found it easy and exciting to imitate more hardened oldsters. Finally, millions engaged in (6) combat. This is one of those uncommon experiences which only persons who have shared in it can understand. Combat made a terrific impact on the bodies, the nervous systems and the moral sensibilities of those who participated in it. Remember that there is as wide a gulf between the combat veteran and the one who saw no action as there is between the average veteran and the civilian.

II

A second factor to be considered is the negative attitudes which, out of these experiences, a man may be bringing back into civilian life. The inability to establish healthy church relationships is often only the symbol of a general maladjustment to the rhythm of normal society. It is almost certain that every veteran has been exposed to, if not tainted by, some of the unhealthy attitudes that follow.

First, he has a war-bred contempt for civilians. Even a year after hostilities have ceased, some of the younger college students can testify to the latent bitterness in some veterans. "Why don't *you* enlist and help bring the real veterans home?" is the refrain. One had to be in the service to realize how universal this contempt for civilians was during the war, and how difficult it was to escape falling into the snare. It is not a rational feeling, but it is there to be reckoned with, though it becomes less virulent as the months go by.

A corollary is the ex-soldier's desire to be treated as a "super-citizen." He has the legitimate conviction that when a man has had his life's plans upset, the nation is reasonably obligated to help him get on his feet again. But when a man emerges from the service with a desire to be treated as a super-citizen, with special privileges and prerogatives all the rest of his days, he is walking into dangerous territory. Unfortunately, Congress, state legislatures and the veterans' organizations, anxious to secure the votes of the veterans' bloc, are doing nothing to discourage the idea.

Third, the veteran suffers from a sense of isolation from the community. Detached from the main stream of life during his formative years and subjected to influences alien to his background, he often feels himself a "spiritual orphan" in the community. Unwilling to converge with the main current of community life and unable to rise above it adequately, he may seek security in the exclusive fellowship of other veterans. There he becomes fertile material for high-powered veterans' movements, and lays himself wide open to pressures from groups that thrive on religious and racial discrimination. The intensity of his participation in such movements is likely to be determined by the economic and social climate in which he lives.

Finally, the ex-service man is dogged by the feeling that he has irretrievably lost a big block of precious time out of his life. "I have given the best years of my life to the navy," is a remark that expresses the mood prevailing

among veterans. No matter what period of his life was spent in the service, a man's reaction is invariable: "I have lost the best years of my life." He feels that he has slipped backward while the rest of the world has unaccountably got ahead of him.

It would not be difficult to uncover other negative attitudes. Any careful observer of human nature will be able to add to the above list without trouble. The point which so many analysts of the returning service man have missed is that these negative attitudes are in most cases outweighed by the positive attitudes with which the veteran comes back. I hold no brief for military service as being in itself a desirable training ground for the production of good character. The fact remains that the positive attitudes with which a man returns are much stronger and much more fundamental in the structure of personality than the negative ones. Consider some of them.

III

First, the veteran has an increased capacity for friendship. The intimate and exclusive relationships of military life, which negatively make for resentment toward civilians, also make it possible for a man to develop friendships surpassing the ordinary friendships of peacetime in both degree and quality. There is no more compelling affection than that which holds between men who have faced death together, and who have also survived the tedium and the often senseless annoyances and hardships of military service.

Second, the veteran brings home a deepened appreciation of family life. Many a man who had taken his family ties for granted came when he was far away to his first genuine understanding of how much they meant to him. Wives, children, parents, brothers and sisters—all will be beneficiaries of this increased capacity for affection and understanding.

Third, the returning soldier has a healthy desire to stand on his own feet. Contrary to the idea, so often voiced, that the unavoidable regimentation of military life had debilitating effects on the individual, my observation is that most men grew in personal resourcefulness. Every man was responsible for himself. Though his basic needs were usually taken care of, unless a man watched out for his own interests and made his own decisions in regard to his personal affairs he found himself in difficulties.

Fourth, a sense of the power and love of God grew in the mind of many a soldier and sailor. There will be no revival of religion coming out of the war. The church, in its formal organization, is still not attractive to many men. Nevertheless, there was an almost universal yearning for God among the troops, and there were many expressions of faith in him in one form or another. To nurture that faith is one of the prime jobs of the postwar church.

Finally, nearly all the men came back desiring a better community and a better world. Advertisements to the contrary, the soldier was not fighting to get a new refrigerator, a better automobile, streamlined plumbing—and, what is more, he knew it. He paid a personal price to achieve certain objectives: freedom, democracy and peace. Still not very articulate about it, the veteran *is* concerned with turning these nebulous objectives into real accomplishments.

IV

It should be obvious that the church is ideally constituted to play a prominent role in meeting the needs of the veteran. She is so constituted, not necessarily in her present organization, but by her historic and traditional functions. The church is the only repository of the faith in God through whom ultimate security can be found. The church is a fellowship in which congenial and stimulating friendships can be made. It is a treasury of knowledge and experience from which the great truths that make for satisfying living can be drawn. It is the earthly representation of the seeking love and care of God. It is a channel along which a man can work to build a better world for himself and his family.

The tactics of the church, then, in seeking to serve the veterans and to enlist them in its work, must derive directly from its own basic functions as well as from their needs. Allowing for the necessary individual variations, I would propose the following as fundamental principles for any thoroughgoing church program:

The church must establish and maintain its relations with the veteran on an individual basis. The wartime effort to keep in touch with these men should be accelerated and accentuated now that they are geographically closer. The war service committees should function now as never before. They should turn into the equivalent of visitation evangelism teams, until a man has either been assimilated into the body of the church or made it definitely clear that he is not interested.

The church must emphasize a positive rather than a negative morality. The church or pastor who is "anti" something is hopelessly crippled before the battle begins. Few veterans of this war will be interested to learn what the church is against. The church of Christ is built upon and derives its strength from positives. Emphasize them! They happen to be just what the returning soldier needs. The forgiveness of sin, the love of God, the sovereignty of a God who orders the universe according to his eternal purposes, the challenge of right thinking and better living, friendship, joy, serenity and security of the spirit—these are the fundamentals of the Christian life. Accentuate the positive!

V

The church must put every veteran to work. Forget that wretched phrase, "our boys." These are not boys—they are men! Treat them as such. Many of them had positions of authority in army and navy. They were responsible for the lives and discipline of others and had valuable equipment in their charge. Work them into positions commensurate with their enlarged capacities and newly discovered efficiencies.

But all this will be lost unless we also challenge them by a constructive social program. There is a deep-seated conviction in many of these men that out of all the agony, suffering and waste of war there must come a better community and world. They helped to tear the world

apart. They are interested in building a better one. Let the church confront them with opportunities for building the Kingdom of God through alert and responsible citizenship, through a worthier economic and social structure, through a more harmonious world order. The church that can do that will capture the veteran's imagination and enlist his energies and nourish his soul as no other institution on this earth can do.

Science — Idol or Method?

By W. F. Luder

OF THE THREE great idolatries of our time—worship of the state, worship of mammon and worship of science—the worship of science is not only the newest but the most subtle. State worship and mammon worship, as the oldest of the three false religions, have been under attack for some time; but because of its newness science worship is still highly respectable. Like the other two idolatries, it is a reflection of our egocentricity, but it is more refined. Many people who have risen above mammon worship and state worship to a conception of a world-wide brotherhood of man remain worshipers of science.

A man's religion is the way he lives according to what he believes to be most important in life. His belief inspires his worship. All of us because of our innate egocentricity are worshipers of our selves in greater or less degree. This self-worship may be direct, or it may be indirect, through worship of the state, mammon or science. The man of the world worships a number of gods, all reflections of himself, all gods in his own image. The Christian attempts to live as a citizen of the Kingdom of God, gradually to replace self-worship in all its forms with worship of the one true God. The Christian believes that the highest revelation of God, comprehensible by human beings, is manifest in Jesus of Nazareth.

Worship of a False God

The worship of science is a nobler religion than the worship of the state or of mammon. Nevertheless it is worship of a false god. What do its worshipers mean by "science"? It is difficult to say, but obviously they invest the term with a mystical and inscrutable meaning. One dictionary defines science as "knowledge gained by exact observation and correct thinking." Disregarding the fact that the observations are never exact and the thinking is infrequently "correct" (whatever that may mean), we find such a definition inadequate. Is science a collection of books in libraries? No; the knowledge in the books is the result of science. The aim of science is to describe and classify the facts of experience, but description and classification do not constitute science.

Science is an *activity* pursued by means of a certain method. The aim of this activity is knowledge of the universe. The contemporary method of carrying on the activity involves the investigation of facts and collection of data about them; the classification of these facts into laws; the "explanation" of the laws in terms of something with which we are already familiar; and the testing of this explanation or theory by temporarily assuming it to be adequate and trying it out on newly accumulated data. Testing may confirm, modify or lead to rejection of the theory.

As a consequence of this semantic analysis, "science" loses its mystical meaning. There is nothing in science to worship except what we ourselves put into it. This is true of every kind of mysticism, ancient or modern. The mystic resorts to words which have no real meaning, except possibly to the mystic himself—and there is no way of checking such completely subjective meanings. A typical semantic absurdity uttered by a mystical worshiper of science is the following: "Truth is reality incarnated in humanly apprehensible terms."

The worship of science is a false religion, but the scientific *method* is a useful tool in all phases of life. In fact Jesus was the first to apply it to life as a whole. He anticipated by fifteen hundred years our discovery of it.

Scientific Method

The development of the kinetic molecular theory provides an ideal illustration of the scientific method. Boyle, Charles, Dalton and others collected a large amount of data from their measurements on gases. The facts were classified into laws such as Boyle's: If the temperature of any gas is held constant, the volume of a given weight of the gas varies inversely with the pressure. (Note that a law is merely a brief summary of the experimental facts as observed.) The theory proposed to explain these laws of gases was the kinetic molecular theory, which pictures gases as being composed of small particles in random motion. On the basis of this concept the laws of gases are explained. The theory was tested by new experiments and by applying it to liquids and solids. So far nothing has been discovered to upset it.

But this ideal example of the scientific method is not typical. The theory of heat has been modified many times and is still the cause of considerable confusion in thermodynamics. The phlogiston theory was completely abandoned after many years' service as a satisfactory explanation of the observed facts of combustion. The theory of light is in disorder at the present time. Newton thought of a beam of light as a stream of particles. Later physicists were positive that they had demonstrated that Newton was wrong and that light is a wave motion. Now we find that light sometimes behaves like waves and at other times like a stream of particles. As yet no theory adequately explains both aspects of the behavior of light. Thus either the scientific method or the human mentality has limitations at any given point in history.

In his time Jesus was thus restricted by his environment. If the restriction was not inherent in him, at least he was bound by the limitations of his audiences in his communication with them. Nevertheless there is sufficient evidence to demonstrate that Jesus had a remarkably scientific attitude. The records show that he repudiated the contemporary doctrine that sickness and misfortune are invariably the result of sin. The Galileans whose blood Pilate mingled with their sacrifices and the eighteen in Siloam upon whom the tower fell were not being punished for wrongdoing, he said. Nor was the son's blindness God's punishment for the sins of his parents. A similar scientific viewpoint is evident in his attitude toward the law and the Sabbath, and in sayings such as, "You shall know the truth and it shall make you free"; "Whoever will do his will shall know of my teaching, whether it is of God, or whether I speak of myself."

Needed: An Open Mind

Anyone who wishes can test this latter statement — even a person who is completely skeptical of Jesus' claim to be the messiah and of his resurrection as taught by his disciples. The only requisite is the open mind demanded by the application of the scientific method to any problem. Unfortunately most skeptics do not have an open mind; almost invariably they are cocksure in their skepticism. Not so paradoxically, the worshipers of science in particular rarely have the open mind — the childlike mind — required for application of the scientific method everywhere.

Whoever makes the *experiment* — whoever will study the records to learn what Jesus says is the will of God, and then sincerely attempts to do the will of God by replacing his self-worship with the worship of God — will know that the teaching does come from God. In the process of studying the records different people may come to different conclusions about the exact meaning of the incarnation and the resurrection. But they will find something in themselves responding to the teaching in such manner that they know that the way of Jesus is in harmony with the nature of the universe. Worshipers of science have never made the experiment because they are afraid to do so. Such an experiment means the eventual destruction of the ego which they indirectly worship.

From the Life of Jesus

Even more convincing as evidence of the scientific attitude of Jesus is his own life. It provides as good an illustration of the four steps in the scientific method as does the development of the kinetic molecular theory. First, Jesus was a precise observer of relationships between human beings. Second, he classified his data into one law, the law of love. Like all scientific laws, this law is merely a description of the way nature works. Third, he had a theory to explain the law of love: that the Lord of all nature, of the whole universe, is a God who loves every human being in the world. Love is at the heart of the universe. Fourth, he tested this theory by his own life. He wagered his life that the theory was the only one adequate to account for the facts.

In the two thousand years that have passed since Jesus' day, no other theory of God and his universe has been proposed which can compete with Jesus'. It has been given a testing as severe as any other scientific theory has ever received, yet no modification in it has been found necessary. True, most people do not yet accept it because they are not yet aware that the law of love is inherent in the universe. But if two world wars have not convinced them, perhaps the atomic bomb will.

Position of the Christian

The situation in which the Christian finds himself today has a close analogy in the history of chemistry. Between 1800 and 1810 Gay-Lussac and others established by observation the fact that when gases combine they do so in volume ratios involving small whole numbers. This description of behavior is known as Gay-Lussac's law of combining volumes. In 1811, Avogadro proposed a theory to account for Gay-Lussac's law: Under the same conditions equal volumes of all gases contain the same number of molecules. Unfortunately practically the entire chemical community ignored Avogadro's theory until 1858, when Cannizzaro, a pupil of Avogadro's, explained it in fresh terms in such a way that it was immediately accepted by all chemists. Between 1811 and 1858 chemistry was in a state of fundamental confusion because of the refusal of most chemists to accept Avogadro's theory, when all the time it was available to solve their difficulties. A few chemists—for example, Dumas and Prout—did accept Avogadro's theory and so had a real insight into the structure of molecules.

The Christian today, in his acceptance of Jesus' theory, is in a position with respect to our primitive civilization very much like the position of the few early followers of Avogadro with respect to chemistry. Perhaps the atomic bomb will do for civilization what Cannizzaro did for chemistry. It may force us to obey the law of love or perish. Meanwhile, even though he may not be able to convince his contemporaries until the confusion becomes unbearable, the Christian has a real insight into the nature of the universe which they do not possess.

Tree Planted by John Brown

TELLING in leaves your immortality,
The maple, shrined with placard, bears your name.
You set in earth the wand-like silver tree
Before your flesh lay deep, exploding flame.
Now, where you drove in stubborn soil the clean
Sharp blade, the maple thrives. The faith you cried,
Your breath, are carried in the blowing green;
Your voice the leaf, unwinding, multiplied.
Scar-eaten trunk and branch are weathered, year
On year, above the ruddy clay; again
The nourished limb wings higher in this air.
Were you, the planter, saint or mighty knave,
The seedlings of your blood are stalwart men
Who calmly tend the symbol that you gave.

CELIA DIMMETTE.

BOOKS

Missionary to Christendom

WORKS OF LOVE. *By Soren Kierkegaard. Translated from the Danish by David F. Swenson and Lillian Marvin Swenson. Introduction by Douglas V. Steere. Princeton University Press, $3.75.*

THE PUBLICATION of Kierkegaard's complete works in English draws near completion with the appearance of what Professor Steere calls "his greatest single work on Christian ethics." Mrs. Swenson has been ably continuing the work which her lamented husband left unfinished. In the space available, Kierkegaard's aim and the specific purpose of this book cannot be better presented than in a few lines from Steere's introduction: "He sought to point out how a man might become a Christian when he was already one. Kierkegaard never tired of pointing out that there is a certain immunity to the full implications of Christian commitment built up by imbibing it in diluted form from birth. He felt himself, therefore, called to the 'role of the missionary within Christendom.' Writing in Denmark a century ago to reach a church well established in a broad pattern of bourgeois security, to a people who rendered lip service to this church but who in personal, social and political decisions took little account of their obedience to God and his revelation, to a generation that had not yet openly rebelled against Christianity but who were quietly burying it under a deceptive funeral coverlet of the roses and ferns of surface observance, Kierkegaard presented by means of a whole religious literature the costly claim of what it meant to be a Christian. . . . His *Works of Love* is a presentation of the inward ethical demand of neighbor-love as having been given without a shade of Oriental hyperbole, and is laid upon us in such a way that we can, by living under it, recognize what an absolute ethical demand really means and what it calls for in regard to our whole life orientation." Because the situation to which it is addressed is as acutely present now as it was in Denmark a century ago, and because the author's concrete applications of the principle of love are not dated by too specific reference to local or temporary social conditions, the work speaks to contemporary needs.

W. E. G.

Before and After Ephesians

THE NEW TESTAMENT: ITS MAKING AND ITS MEANING. *By Albert E. Barnett. Abingdon-Cokesbury Press, $2.50.*

IN THESE DAYS when preceptors are finding it increasingly difficult to think up appropriate subjects for doctoral dissertations, one such stands curiously neglected: the number of times that the "real meaning of Ephesians" and its epoch-making consequences has been set forth and put through the paces by its ingenious inventor and his group of disciples—not many in number, to be sure, but valiant in the faith. If a theory can ever be transformed into fact through the sheer force of repetition, with no new evidence and no new arguments, this one seems likely to be it.

In the present volume it is once more championed. When Luke-Acts appeared, all nature must have throbbed in expectancy. For Onesimus, erstwhile slave of Archippus but now a very considerable Christian luminary and devotedly grateful to the memory of his benefactor Paul, was moved to belated inquiry on a point which to any former companion of Paul might well have been obvious. "I'll bet," said Onesimus in substance, "that Paul wrote other letters than those to Colossae and about me. Go to now! I shall set forth in quest of them. Do I not now know Paul's itinerary?" And the fruits of his quest were seven more Pauline letters. But without a suitable introduction he knew they would be meaningless. This lack he industriously remedied by penning a tenth and prefixing it to the other nine which he at once published with gratifying success. Their appearance marked the end of an era—the days before Paul became "a literary influence."

Thus in this "Introduction" the twenty-seven books of the New Testament are arranged with Ephesians as the watershed. Before it come the nine genuine letters of Paul, arranged in chronological sequence from Galatians to Philemon, and the three Synoptic Gospels (never forgetting Acts, originally a part of the third). After Ephesians come the remaining writings, headed by Hebrews, which in its own quiet way started things too. Stung to the quick by its castigation that the Roman church "ought to be teaching others," the author of I Clement set manfully to work, and the author of the *Shepherd* also picked up his pen. (Since these two never made the canonical grade, their writings are alluded to only in passing.) In the same milieu of persecution—the Domitianic persecution, for which there is no shred of genuine evidence, is another profound conviction of the Chicagoans—the author of Revelation penned his inflammatory tract, bowing to Paul, who was now a literary influence, by inserting in most unorthodox style a corpus of seven little letters into his apocalypse. Hardly was the ink dry on his parchment—or was it papyrus?—before the author of I Peter sought to tone down its "revolutionary technique" by his more sedate missive.

Then follow the rest of the writings: the Gospel of John, the three Johannine Epistles (which were written not by the author of the Gospel but by one so tremendously affected by it that he quite forgot—a truly amazing oversight—to show dependence upon the published letters of Paul), James, Jude, II Peter and, as a concluding note, the three Pastorals, which had for their purpose the substantial exposition of the Apostles' Creed and, even more, the refutation of Marcion, who had just embarrassingly rescued Paul from the obscurity into which he had slipped after the quarter-century of fame achieved for him by Onesimus & Co., his publishers.

The Corinthian correspondence, Luke-Acts, the three Epistles of John, and (more naturally) the Pastorals have to be content to share chapters. Each of the other writings receives a chapter to itself. A long and detailed chapter on the origins of the Synoptic Gospels presents a very complicated multiple-source theory, embellished by tables. In good *formgeschichtlichem* style, several sources from which Mark drew are suggested, and his emerges as a pretty drab little work. He was, to be sure, the primary source for Matthew, but only a "supplementary source" for Luke-Acts; so supplementary, in fact, that Luke "would have told his story substantially as he did if he had never read Mark."

In each chapter save the one on the origins of the Synoptics, the treatment falls into six clearly defined and labeled sections: author, original readers, date, place of origin, purpose, message. Dr. Barnett states that the first five of these are his "principal" questions. To me, the

principal value of the book lies here. At times the discussion of the "message" is lively and revealing; at others—particularly in relation to the Pauline letters—it seems to me slow, if not indeed stodgy.

Dr. Barnett has drawn heavily from his earlier work, *Paul Becomes a Literary Influence*, for the meticulous listing of the precise literary dependence all subsequent writings show on each of the books presented. This is very full and useful, although at times it appears to me, as did his earlier study, a bit overconfident in discovering evidence not visible to the naked eye. His desire to date exactly each writing and to name the precise spot at which it appeared, occasionally tends to lead him to a more exact pronouncement than the evidence would seem to warrant. Usually, however, he guards himself and his readers at such points. That makes the pronouncement, ". . . there is little doubt on anyone's part that the Fourth Gospel was written at Ephesus," a bit reckless. In recent years several scholars whose judgment I am sure Dr. Barnett would respect, even if not on this point, have expressed considerable skepticism as to that Gospel's origin in Ephesus.

For the most part the views Dr. Barnett sets forth are, as he hoped they would be, "sufficiently representative of the judgments of competent scholarship in the field to deserve the attention of students." His is a useful book which provides in modest compass a large amount of conveniently assembled facts. My principal criticism would be that the invariable arrangement of chapters with the same sixfold divisions, with the repetition of the same questions, takes away from its readability, at times gives it the appearance of being a machine-gun barrage of facts. But very possibly it is intended primarily as a book of easy reference. It certainly will be convenient for students preparing for final examinations in New Testament introduction. And despite certain demurrers, there is still a place for good solid "Introductions" which are not ashamed to lay their emphasis on historical facts and problems and to leave to others (who know these facts) the deduction of practical and theological consequences.

MORTON S. ENSLIN.

Books Received

(Some of these will be reviewed.)

The Christ of God. By Frederick F. Shannon. Revell, $1.50. Eleven Christocentric sermons by the eloquent minister emeritus of Central Church, Chicago. The subtitle, "Sermons on the Poet Eternal," is apt enough, if one's presuppositions about poets are sufficiently lofty, and the slightly too aesthetic flavor of the phrase is happily dispelled by the sermons themselves.

Books and Gardens. By Alexander Smith. Trovillion Private Press, Herrin, Ill., $2.50. A lovely little book, inside and out, giving rebirth to an engaging essay selected from *Dreamthorp*, a volume by a Scottish writer of eighty years ago.

Road to Reformation, Martin Luther to the Year 1521. By Heinrich Boehmer. Translated by John W. Doberstein and Theodore G. Tappert. Muhlenberg Press, $4.00.

Dinner at the White House. By Louis Adamic. Harper, $2.50.

New Testament Evangelism, How it Works Today. By Arthur C. Archibald. Judson Press, $2.00.

The Source of Human Good. By Henry N. Wieman. University of Chicago Press, $3.50.

Tale of the Twain. By Sam Constantino, Jr. Harper, $2.50. A novel.

Lincoln's First Years in Illinois: A reprint of "Early Pioneers and Pioneer Events," by Harvey Lee Ross. Edited by Rufus Rockwell Wilson. Primavera Press, Elmira, N. Y., $5.00. Harvey Lee Ross was brought to Illinois as a child in 1820, knew Lincoln at New Salem and Springfield, and in 1896 wrote the sketches which were made into a small book in 1898. This now rare item of Lincolniana deserves the reissuing and editing that it now receives. Ross corrects some statements by Herndon which he says are errors. For example: "Herndon said that the mail was carried through New Salem in a four-horse coach. The mail was carried on horseback, and I rode the horse." Other items have to do more directly with Lincoln—his experiences as storekeeper, his engagement to Anne Rutledge, his honesty and temperance, and his religious belief. Mr. Wilson corrects some errors in Ross' narrative and adds relevant material in an introduction and notes. This, like the original printing, is a limited edition—550 copies.

The Idea of Perfection in the Western World. By Martin Foss. Princeton University Press, $1.50.

New Jersey Progressivism Before Wilson. By Ransom E. Noble, Jr. Princeton University Press, $2.00.

The Story of the Faith, A Survey of Christian History for the Undogmatic. By William Alva Gifford. Macmillan, $5.00.

The Famous Case of Myra Clark Gaines. By Nolan B. Harmon, Jr. Louisiana State University Press, $3.50.

Social Insight through Short Stories, An Anthology. Edited by Josephine Strode. Harper, $3.00.

Human Dignity and the Great Victorians. By Bernard N. Schilling. Columbia University Press, $3.00.

A Guide to True Peace, or The Excellency of Inward and Spiritual Prayer. Selected from Fénelon, Mme. Guyon and Molinos. Harper, $1.00.

Forgotten Women in Convents. By Helen Conroy. Agora Pub. Co., $1.25. No scandals, of the disreputable "Maria Monk" kind, but a criticism of the conventual life with documentary data about its requirements and conditions.

Plain Christianity. By William Rogers. Christopher, $2.00.

The Theology of John Wesley, with Special Reference to the Doctrine of Justification. By William R. Cannon. Abingdon-Cokesbury, $2.50.

The Making of a Preacher. By W. M. Macgregor. Westminster Press, $1.00. Warrack lectures for 1942-43.

PAMPHLETS

Money, Goods and Prices—Our Primary Economic Problems and their Major Solutions. By E. R. Bowen. Cooperative League of U.S.A., 167 W. 12th St., New York, 25 cents.

Cooperative Funeral Associations. By James Myers, Jr. Cooperative League of U.S.A., 25 cents.

A Junior Teacher's Guide on India. By Ida Binger Hubbard. Friendship Press, 25 cents.

A Primary Teacher's Guide on India. By Lois Eddy McDonnell. Friendship Press, 25 cents.

With Silver Wings, A One-Act Play of India. By Helen M. Clark. Friendship Press, 25 cents.

Russia—Menace or Promise? By Vera Micheles Dean. Foreign Policy Association, 25 cents.

Toward Mental Health. By George Thorman. Public Affairs Pamphlets, 22 E. 38th St., New York, 10 cents.

Should the Government Support Science? By Waldemar Kaempffert. Public Affairs Pamphlets, 10 cents.

Our Far Eastern Record, The War Years. By Shirley Jenkins. Institute of Pacific Relations, 1 E. 54th St., New York, 25 cents.

The Soil of Peace. By Douglas Steere. Human Events, 608 S. Dearborn St., Chicago, 25 cents.

The Pursuit of Happiness, etc. By John G. Winant. Carnegie Endowment for International Peace, 405 W. 117th St., New York, 5 cents.

The Churches of Europe Face Forward, Reports of Reconstruction Consultations at Presinge. Church World Service, 37 E. 36th St., New York, free.

Refuge and Strength, Rejoice in the Lord, Perlen aus dem Gesangbuch, Glockengeläute der Reformation, and other tracts. Concordia Pub. House, St. Louis, 5 cents each.

From War to Peace, American Liberties 1945-46. American Civil Liberties Union, 170 Fifth Ave., New York.

A Fifth Column for Peace. By Jennings C. Wise. Monticello Publishers, Charlottesville, Va., 25 cents.

The Why of Excessive Drinking and the How of Licking It. By

Paul Fruhling. William-Frederick Press, 313 W. 35th St., New York, 50 cents.

Town and Country Churches of the Augustana Synod. By A. D. Mattson. Augustana Book Concern, Rock Island, Ill.

The Achievement Plan, for use in Baptist Sunday church schools. By Russell S. Orr. Judson Press.

Three Unitarian Philosophies of Religion. By R. Lester Mondale. Beacon Press, 25 cents.

Profits and the Ability to Pay Wages. By Fred Rogers Fairchild. Foundation for Economic Education, Irvington-on-Hudson, New York, 50 cents.

The Woman's Crusade. By Grace Clifford Howard. National W.C.T.U. Pub. House, Evanston, Ill., 5 cents.

Not One Atoll. By Dilys Bennet Laing. Dartmouth College Library, Hanover, N. H. A mature and powerful 250-line poem, with reverberations of the A-bomb and outreaches to destiny. The Dartmouth library has a publishing program to cultivate student skill in creative writing and book design. But this is no undergraduate verse.

From Folly to Fetters to Freedom, The Story of the Mentally Ill. National Mental Health Foundation, Box 7574, Philadelphia 1, Pa., 8 cents.

Methodist Pioneers of California, Hundredth Anniversary. By John W. Winkley. Author, 980 Stannage Ave., Albany, Calif.

Billy Bates. By Mabel Garrett Wagner. Friendship Press, 50 cents.

A Young Man's View of the Ministry. By S. M. Shoemaker. Association Press, 50 cents.

Look at the Ministry. By John Oliver Nelson. Association Press, 50 cents.

Church Vocations for Men and Women. Edited by John Oliver Nelson. Association Press, 50 cents.

CORRESPONDENCE

Slaves for Humanity's Benefit?

EDITOR THE CHRISTIAN CENTURY:

SIR: I agree wholeheartedly with your stand that we ought to be ready to live up to the letter and spirit of any promise we have made about the return of war prisoners to Germany. However, it seems pertinent to ask for discussion in your columns of the effect it would have on the food situation if several million prisoners should be returned to Germany within the near future. The food situation is an engineering problem on a world-wide scale, a vast complex of available resources of manpower, land, fertilizer, production facilities, transportation systems, fuel supply and so on. If we are to escape with a minimum loss of life, each resource must be used in the most effective way possible; and it is not inconceivable that the manpower of the German war prisoners can, at the present time, be used more effectively outside Germany than inside it.

It would appear, at least to me, that it is our duty to get all the facts on food clearly before us and bring them very forcibly to the attention of the prisoners and all other parties concerned, before we give anybody any choice about whether he is to go home or not.

Newton, Mass. CLAY LEWIS.

Brotherhood, With Segregation

EDITOR THE CHRISTIAN CENTURY:

SIR: Pencil-pushing, typewriter-pounding sociologists sitting behind desks in New York, Chicago, Detroit and San Francisco will never bring an answer to the problem of race in the south. The crusading theorists who are teaching in schools of religion will not bring the answer. Men of the cloth who seemingly delight in pointing a finger of condemnation southward cannot bring that answer.

The problem is not a problem of segregation, as Dr. Buell G. Gallagher in his article in the August 21 issue of The Christian Century would have one believe. There is segregation within races, within societies, within churches. An individual segregates himself. Sometimes races, societies and even churches segregate each other. No matter how much one may dislike grouping people, it is impossible to get away from it.

One who does not know the customs, habits and conditions of the south has no right to try to impose something upon the south which is not practical. You will find a lot of very stupid people in any society. Just as there are immoral, ignorant, low-type members of the Negro race, there are immoral, ignorant, low-type members of the white race. Our job is to see that people of all races, creeds and conditions in life have an equal opportunity to live and make a living in this world. Outlawing color segregation is not the answer. A society based upon the brotherhood of man is the answer. It is age-old. When we begin to solve the problems of society in the spirit of Christian brotherhood, the problem of segregation (if it is a problem) will take care of itself.

Devereux Methodist Charge, Devereux, Ga. WILLIAM A. TYSON, JR.

A Letter from Holland

EDITOR THE CHRISTIAN CENTURY:

SIR: I have the pleasure to inform you that for several months already we are receiving five copies of each issue of The Christian Century. We thank you very much for sending us this token of Christian friendship and we hope you will continue it. The copies are going round among the professors of our faculty and among the students, while one of them is placed in our university library.

Theological Faculty, University of Leiden, Leiden, Holland. J. N. BAKHUIZEN VAN DEN BRINK, Secretary.

Not Fit to Read

EDITOR THE CHRISTIAN CENTURY:

SIR: Inasmuch as The Christian Century is not fit to read (quite a number of priests of *the* church think so), please renew my *Pulpit* subscription *only*. You may publish this letter.

Episcopal Church of the Atonement, Carnegie, Pa. M. W. D'ESSIPRI.

What Happened to Rainey

EDITOR THE CHRISTIAN CENTURY:

SIR: The primary campaign in Texas for the Democratic nomination for governor is in some respects the most remarkable I have known. Homer Price Rainey, former president of the University of Texas, discovered in a painful manner the character and strength of the economic forces dominating education and other interests in Texas, and decided to tell the people about it. For a year he was a potential candidate for governor. He said frankly that he would accept this type of leadership only if the people wanted him, and he stood ready to step aside at any time that another strong liberal leader appeared to be the logical candidate. None was in evidence, and Dr. Rainey announced.

His platform was a moderate one, advocating better health and educational conditions and the like, and proposing an additional oil tax to meet the expense. Numerous other candidates entered the race, but all the prominent ones trained their guns on Rainey, as he was the man they would have to beat. The big interests became alarmed. A direct attack on his platform was out of

the question; so they deliberately planned a campaign of slander. A book by John Dos Passos had been on the reading list in an English class; so they copied unsavory expressions and literally sowed down the state with these excerpts, charging that Dr. Rainey was trying to corrupt the morals of the youth of Texas. Many persons appear to have believed that Dr. Rainey wrote the book himself, though he acknowledged that he had never read it. Although he is an ordained Baptist clergyman, he was charged with being an atheist and a communist. That large numbers of people took these allegations seriously may seem strange; so it appears to the present writer. Confidence in the man had been so undermined that his friends felt compelled to defend him, and as a result attention was completely diverted from his excellent platform.

When it came time for the runoff, the evil forces had already accomplished their work. The interests got in behind a colorless candidate who had refrained from abusing anybody much, and put him over. It is said to have cost them $2,000,000, but that was a small consideration to oil companies that could raise the price of oil to meet expenses.

With the exception of certain Austin pastors, preachers stood by in silence, for the most part, and witnessed this horrible character assassination. Rainey did not have the support of an observable number of Baptist pastors, the only prominent exception being Blake Smith, of Austin. Dr. Rainey had been a popular speaker at church gatherings, and always stood for the moral ideals of church people. But he was a liberal.

San Antonio, Tex. JOHN C. GRANBERY.

An Opportunity to Help

EDITOR THE CHRISTIAN CENTURY:

SIR: The Russian Theological Academy of St. Sergius in Paris has continued in the time of war its work in very difficult and abridged conditions. Having surmounted all the obstacles our academy begins now its normal work. Separated by the German occupation from its foreign friends it had not the possibility of completion of its library by the contemporary theological, historical and philosophical books. Would you be so kind to ask your readers to help academy by sending any kind of books? Every gift will be welcome.

Academy of St. Sergius, TH. SPASKY,
Institut de Théologie Orthodoxe, Secretary.
93 Rue de Crimée,
Paris (19e), France.

Reprints of 'Menace of Moderation'

EDITOR THE CHRISTIAN CENTURY:

SIR: Permit me respectfully but earnestly to urge that Mr. Trimmer's article, "The Menace of Moderation," be published in pamphlet form for purchase by the churches. Nothing could be more timely, or more arresting and forcible, to help meet the ever more powerful and ever more unscrupulous satanic forces of the liquor traffic.

Interlachen, Fla. CHARLES DEWOLFE BROWER.

A Presbyterian Favors Union

EDITOR THE CHRISTIAN CENTURY:

SIR: Thank you for introducing to us the term, "an inspired plan of union." It is indeed that, and a remarkably green oasis on the desert of institutionalized ecclesiasticism as well.

When the issue appears for popular decision, I as a Presbyterian minister will heartily approve it for these reasons: (1) The obvious need of organizational unity in Christ's church. (2) The great teaching it will force upon us all, that first things *must* come first, and even if dearly loved tradition has given us much to be proud of, it contains much that is unessential to the church and prohibitive to unity. It will take a cathartic and wholesome effort on the part of Episcopalians to support a presbytery and its doctrine of the parity of the clergy, yet it will demand of many Presbyterians a considerate concession to permit the continuance of the episcopate. (3) It will serve to remind us that the church is God's instrument for us, not our instrument to erect God in our image. His will must be supreme, and often that involves clipping fringes on the most pious of human wills. This will call forth from the whole Christian church a new vision of God in history.

As for the dissension in both churches concerning union, has any major step in church history ever met with complete approval? I should be alarmed if there were no dissension in the present instance.

Community Presbyterian Church, WESLEY C. BAKER.
Redmond, Ore.

Visitation Is Evangelism

EDITOR THE CHRISTIAN CENTURY:

SIR: Visitation is evangelism! I heartily concur with the article by C. Stanley Lowell in your August 14 issue. May I offer some concrete evidence of its reliability as we have experienced it here in our church during the past eighteen months. Through a program of personal evangelism we have enlisted 187 new members, of whom 12 are now Sunday school teachers, 6 sing in the choir, 1 is a deacon, 2 are Sunday school officers, 3 are young people's leaders and 1 is circle leader. Also out of the 187, 85 per cent are regular church attenders, 90 per cent are regular in their contributions.

It is our opinion that not more than one-fourth of these would have come into the church without a personal visit from interested laymen and the pastor. Even in the deep south where pulpit evangelism is still the accepted *modus operandi,* more and more ministers are turning to personal evangelism as the most fruitful and effective way of reaching unchurched people. The newly won convert or unaffiliated member who has been reinterested requires a great deal of care and attention until he has become adjusted in his new church family. Visitation is evangelism, but when evangelism ceases at the church door it is often fruitless.

First Baptist Church, BENJAMIN C. FISHER.
Newton, N. C.

The Truth About Georgia

EDITOR THE CHRISTIAN CENTURY:

SIR: Whenever you write anything about Georgia, you succeed in exuding a lot of misinformation. The election of Talmadge by a white plurality of 100,000 was largely the reaction to Arnall's stupidity. When he played the role of a Moses divinely called to lead his "poor benighted people" out of great darkness he naturally alienated many of the very best folks in Georgia. They rightfully resented such a crusade, especially when it was quite evident that this youthful governor was playing up for a "New Deal" plum in the national government.

He never lifted his voice against the unit election system, which you term "archaic." He never made the least effort to curb the liquor traffic which now has a stranglehold on the state. Liquor stores, in the last year or two, have sprung up in Macon so thick that it is really a mathematical feat to count them. He never promised the teachers a 50 per cent increase until Talmadge announced it in his platform. In fact, a few days before Talmadge came out with his platform, Arnall said it couldn't be done.

There is one very noticeable feature about your editorials along with the editorials of others who write a thousand miles away; they are all set after the same pattern and in the same spirit of the days when abolitionists raged and the radicals reigned with their devastating programs of reconstruction. Since you folks up north boast so much about your "progressive thinking," why do you stick to the "mossy molds" of opinion of more than fourscore years? Come down and live eight or ten years with us in the so-called "black belt." If you made that experiment, your editorials would have a truer relation to the facts and your opinions would be worthy of more respect.

Macon, Ga. H. GILLESPIE.

NEWS *of the* CHRISTIAN WORLD

Will Offer C.O.'s Aid for Education

Committee Set Up to Establish a Loan Fund—Presbyterian Mission Group Denied Entrance Into Hungary

NEW YORK, Sept. 9.—To assist war objectors, particularly the men who have been in government camps and prisons, in continuing their education, the Committee on Education Aid has been set up under the honorary chairmanship of President Frank Graham of the University of North Carolina. A report from Phillips Elliott, the committee's treasurer, indicates that the needs of these men are urgent, since they have not been paid during the war and are not eligible for the educational benefits of the G. I. bill of rights. Prior to the war, many were engaged in study leading to the professions — medicine, social service, teaching, the ministry and other fields. The committee aims first to give these men small grants or loans which will make it possible for them to resume their studies, and then to build up a scholarship fund for continuing assistance. Members of the committee are President Daniel L. Marsh of Boston University, Dean Ernest O. Melby of the New York University school of education, Profs. Reinhold Niebuhr and Arthur L. Swift, Jr., of Union Theological Seminary, and President Harry N. Wright of New York City College.

* * *

Report Hungary Closed To Missions

Upon their arrival here last week, the four representatives of the Board of Foreign Missions of the Presbyterian Church, U.S.A., who have been touring Europe this summer, reported they were denied entrance into Hungary by Russian officials. Paul F. McConkey, pastor of First Church, Seattle, declared: "The iron curtain wouldn't lift for us. . . . The Russians aren't letting anyone into Hungary." Others in the group were Lester H. Clee, minister of Second Church, Newark, N. J.; Mrs. Albert G. Parker, Jr., of Hanover, Ind., a member of the Board of Foreign Missions, and George M. Kirk of Pueblo, Colo., a member of the National Laymen's Committee. The travelers reported that, although a total of $3,654,000 has already been allotted to Europe, "the needs are so great that this figure will have to be multiplied and duplicated in order to meet them."

* * *

South African Leader Decries General Smuts' Action

In a statement issued here this week Ashwin Choudree, delegate of the South African Passive Resistance Council, comments on a recent announcement by Gen. Jan Christiaan Smuts that he will go before the United Nations General Assembly to answer India's charge against South Africa, and that his government will soon launch a drive for more European immigrants into the country. "It is a pity," says the statement, "that General Smuts should take upon himself the task of trying to justify the Asiatic Land Tenure act of 1946, a retrogressive law passed to appease an unreasonable European electorate. South African Europeans should not be allowed to hide and find cover under his mantle of greatness, for no amount of special pleading will explain away the great injustice done to Indians in South Africa. The Asiatic act violates all principles of human relations . . . South Africa has before her a simple solution. She must take her own citizens into confidence, provide them with fairer opportunities of development and treat them with the respect and dignity which is the common right of man. She will then have enough skilled manpower for her new industries for generations to come."

* * *

Baptists to Pray For U.N.

According to an announcement by G. Merrill Lenox, world order chairman for the Northern Baptist Convention, a call has been sent out to the 7,000 churches of the communion to observe Sunday, Sept. 22, as a day of prayer for the success of the meetings of the United Nations assembly. At the same time the convention's council on Christian social progress is urging its churches to use the time between this Sunday of prayer and World Order Sunday, Nov. 10, for concentrated study of the teachings of Christ in relation to world order issues. The program of the Federal Council of Churches along this line is being recommended for consideration.

* * *

Plan Jewish-Sponsored University

Plans for establishment of a Jewish-sponsored secular university open to students and teachers of all races and religions were announced this week by the newly formed Albert Einstein Foundation for Higher Learning, Inc. Created with the cooperation of Professor Einstein, the foundation will be supported by contributions from Jewish organizations and individuals. Rabbi Israel Goldstein, president of the foundation, said that a campus at Waltham, Mass., and some physical facilities have already been acquired, and declared: "This university is being created in keeping with the precedent of the hundreds of American colleges which have been founded and supported by other denominational groups. We plan a truly American university which will be a worth-while Jewish contribution to higher learning and professional training at a time when there is a mounting need for additional educational facilities."

* * *

And So Forth

The American Bible Society last week announced plans to cooperate in the production of 1,000,000 Bibles to be printed in Germany with materials supplied from this country.

Nearly 60,000 of the 145,000 students enrolled for the fall term in New York city's municipal and privately endowed colleges are veterans. This is the largest college enrollment in the city's history.

J. HENRY CARPENTER.

Racial Tensions Rock the South

Ku Klux Klan Activity Continues Openly as Instances of Terrorism Multiply—'Good' Citizens Fear to Act

NASHVILLE, TENN., Sept. 6.—The Ku Klux Klan rides again—or, properly speaking, it slinks under cover with murderous zeal. Most of the story does not get into headlines, but here are some recent samples: "K.K.K. boasts of new strength in the south"; "Fiery cross lights Stone mountain"; "Ku Kluxism rides in Florida"; "Ku Klux growing, Klan dragon declares"; "Klan rears its head in South Carolina"; "Fiery crosses burned at Tougaloo" (a Negro college); "Bigots busy pumping life into Klan unity"; "Bilbo confesses membership in the Klan"; "Klan goon squad faces inquiry"; "Fifty-two-blow flogging of Negro is laid to Klan." News items on the inside pages report some of the "slink" work. They tell, for instance, how four men with K.K.K. masks flogged a Negro worker in Twiggs county, Ga., because he refused to resign from an A.F. of L. union, and how Klansmen brag in private that they murdered a Negro taxi driver in Atlanta. A Klan spokesman openly declares: "There is bound to be violence if Negroes seek to vote in the south. The Klan will take a hand through its members, some of them top officials in the Democratic party."

* * *

Many Incidents Unreported

Not all the "white terror" incidents get wide news circulation. Here are a few culled largely from second-hand accounts: A Negro veteran, suspected by a policeman of having had a part in a minor disturbance, was marched down the street with a pistol in his back; the pistol "went off" and killed the prisoner. The policeman was simply "suspended" from the force. Another Negro veteran was lynched by three men, one of whom was a police chief. The grand jury refused to indict. Still another Negro veteran was murdered by two deputy sheriffs on his own farm, with his wife and another woman as eyewitnesses. The killers were exempted from punishment because they were officers of the law. One officer arrested a drunken Negro, followed his son to his parked car, and shot him in the eye. The same officer killed two other Negroes, one of them a merchant, beat a third and when a bystander protested killed his victim. The most horrible of all was the torture murder of a Negro veteran in a Louisiana swamp. The victim had been accused by a white woman of entering her garage, although she had refused to press charges.

* * *

Law Officers Generally Are Immune

The chief perpetrators in most instances of violence, so far as the records show, have been officers of the law, who apparently shoot on the slightest provocation, expecting immunity because the victim is colored. A

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long list of discriminations could be added. For instance, a Civitan club in Montgomery, Ala., celebrated local Gold Star mothers but left out the one colored mother whose son was killed in combat. The Montgomery *Advertiser*, foe of the K.K.K., denounced the action of the club as "an unhappy commentary on democracy." A Negro veteran, a student in Jackson College at Jackson, Miss., has made affidavit that he was first refused registration, then was flogged by white men who said they were Klansmen. In Knoxville, Tenn., a movie in which Lena Horne, Negro singer, appeared had all scenes in which she played deleted. In the same city an open Klan meeting was held in a fundamentalist tabernacle.

* * *

Violence Begins With Fear

Before the war ended fears were being expressed by citizens who still hold antebellum convictions on the necessity of "keeping Negroes in their place." They feared that "those niggers" were coming back with the idea that since they fought for their country it owed them the same rights as white soldiers, and that, being accustomed to violence, they would use it. It is notorious that the "poor whites," the very people who suffer most of the same discriminations and denials that Negroes do, cherish the most unreasoning prejudices and are most ready to resort to violence. The same fears are expressed in those sections of the north where large Negro populations exist. However, in addition to having the largest concentration of Negro populations, the south is cursed with more poverty and illiteracy than any other section.

* * *

Honestly Deplore, but Fear to Act

The overwhelming number of white people of the south regret all this. In Columbia, Tenn., white ministers and the "best" white lay men and women deplore the recent race conflict but feel it wise not to be quoted. The Southern Regional Council issued a carefully balanced report upon the riot but has done nothing more. The Southern Conference for Human Welfare mobilized a long list of protests against inaction but found it best not to publish it because the signers would have met hot protest from those with whom they worked and lived. Leading white citizens at Monroe, Ga., where a mob murdered two Negro men and their wives, admit their fear, saying that a mob that would murder innocent colored women would stop at nothing. A law officer there confesses that his experience has made him an advocate of a federal anti-lynch law. Ministerial unions, church conferences, C.I.O. unions and thousands of good citizens have expressed their indignation and protested emphatically, but not in the communities where the atrocities occur. Grand juries seldom indict, and only occasionally do the courts punish any except those who are colored.

ALVA W. TAYLOR.

CARE Packages Available For Russian Zone

Headquarters of CARE has announced that Germans in the Russian-occupied zone may obtain food packages sent through the organization by coming into the American zone to receive them.

Missionaries Go Again to Japan

United Commission Clears 70 Workers with the Occupation Authorities as Evangelistic Drive Begins

TOKYO, Aug. 23.—L. S. G. Miller, United Lutheran minister who arrived in Tokyo last week, was the first former missionary to return to Japan to resume his activities. He and Martha Akard of the same denomination, who arrived yesterday, will return to their former field in Kumomoto. Arriving with Miss Akard were C. T. Iglehart and Rowland Harker, Methodists, who will work in the Tokyo area. The six-man commission representing the united work of American Protestantism has now cleared 70 missionaries with occupation authorities. It has set up headquarters in Tokyo in a Presbyterian mission house which was occupied during the war by the Swiss legation staff. The commission members have begun to "live off the land" as other Allied nationals have been required to do. While here their duties are primarily to investigate and cooperate with the Kyodan (united church) in matters pertaining to relief, reconstruction of churches and schools and return of missionaries from abroad.

* * *

Kagawa Attracts Large Crowds

The three-year plan adopted at the Kyodan convention in June is under way. Highlighting the evangelistic program is the current tour of Toyohiko Kagawa in Hokkaido. Reports from the north indicate that the greatest physical difficulty being encountered is lack of seating space for the large numbers turning out to hear Japan's best known Christian leader. Under the three-year program, Japan has been divided into 18 districts, with central headquarters in Tokyo. Michio Kozaki, recently elected moderator of the Kyodan, is chairman of the evangelistic activities, which are designed to win 3,000,000 converts to Christianity. Each Christian is expected to lead at least three non-Christians to Christ. Bible sales have far exceeded the available supply. Bible classes of many types are being conducted all over Japan. Some were organized "spontaneously" by non-Christians, who requested teachers; many came into being through work done by American military personnel; others were organized by Japanese Christian pastors and laymen. One of the largest groups is reported at Yose, about 100 miles north of Tokyo, where 1,000 young non-Christians have been organized into Bible classes. Christian leaders in Japan insist that the current interest is not superficial, as some have contended, but that thousands of Japanese feel a genuine need for a new faith and outlook on life and are turning with interest to the message of the Christian church.

* * *

G.I. Bible Classes Continue

Another type of missionary activity is that currently being conducted by M. Matsuo of Kamakura, Princeton graduate and Presbyterian minister. A month before the end of hostilities his church building was ordered torn down to make a firebreak in the community. Since then his congregation has been worshiping in an Episcopal meetinghouse. During the first wave of occupation last fall, three marines in near-by Yokosuka set up an English Bible study group among the Japanese employed at the military base. Study groups were held two nights a week and a Sunday school was organized for children. When the marines returned to the States this spring, they turned the work over to Matsuo. Two other groups organized by G.I.'s were also turned over to him when the men went home. Matsuo expresses confidence that all three groups will eventually develop into regular congregations. He has now received enough materials to reconstruct his church on its former site.

* * *

Provide for Orphans

Social service activities are progressing under the chairmanship of K. Tazaki, pastor of Hongo Congregational Church, Tokyo. Community centers are being organized, children's activities are being stressed, and an attempt is being made to alleviate the lot of refugees and repatriates. Orphanages are being set up all over Japan for the thousands of war orphans who are still roaming the streets of the larger cities.

* * *

Skeleton Schools Reopen

On the outskirts of Tokyo, Mr. and Mrs. Y. Shimizu, Oberlin graduates who formerly had a large school in Peiping, China, obtained possession of some factory dormitories and have organized a girls' high school, Tokyo Oberlin, with an enrollment of 250. Next year they plan to expand the curriculum to college level. Other schools are operating with capacity enrollments, and many of the older institutions expect faculty augmentation from the States in the near future. Ferris Seminary, Yokohama, founded by the Reformed Church, celebrated its 75th anniversary June 1 with impressive ceremonies. Its enrollment is now 500. Meiji Gakuin, Tokyo, of which Mitsuru Tomita, former Kyodan president, is board president, has 3,000 in its day school and more than 1,000 in its night school classes. Its buildings suffered the least war damage of any in the Tokyo area. In Nagoya, schools have resumed activities with skeleton staffs and the most primitive facilities. Kinjo Women's College (Presbyterian, U. S.) lost 90 per cent of its buildings, but it has opened with an enrollment of 2,400, equally divided between the high school and college divisions. The Methodist Middle School in Nagoya, which had all its buildings destroyed, is beginning to rebuild, and is holding classes for 1,200 boys.

* * *

Lack of Food, Jobs Hampers Progress

Unemployment and food shortages handicap all activities in Japan. Many of the schools may be compelled to postpone their openings this fall because of the lack of food. The housing shortage is acute in metropolitan areas. The larger cities have increased in population about 25 per cent since V-J Day. It is expected that by the

end of the year, about half of the 7,000,000 now unemployed will have found work in either public or private enterprises. The rest, according to the welfare ministry, will have to be supported by the government in some way. During the war, 2,637,000 Japanese houses were destroyed. By the end of July only 271,000 had been reconstructed, and it is estimated that 100,000 families are still living in underground air-raid shelters. About 481 Christian church buildings and an equal number of parsonages were destroyed. Tokyo lost 175, Osaka 52 and Kobe 51. Present plans call for building 500 temporary church structures, each to seat from 50 to 350 persons. The Kyodan has set up a church building board under the chairmanship of Mrs. Mitsuru Tomita.

HERMAN J. KREGEL.

Coloradoans Oppose Union

Episcopal Convention Delegates Are Told to Vote Against Proposal

BOULDER, COLO., Sept. 3.—The Colorado delegation to the Episcopal General Convention has been instructed to oppose the proposed union of the denomination with the Presbyterian Church, U.S.A. It is reported that it is the only state delegation thus instructed. Colorado Bishop Fred Ingley said recently in an interview in Denver: "I believe in church unity, but I believe neither of these bodies is ready yet, that both should worship and work together for a considerable period before committing themselves to organic union, just as a proper period of courtship is usually necessary to a happy marriage."

* * *

Labor, Industry, Farm Leaders Confer

The second national labor, agriculture and industry forum was held recently in Laramie, Wyo., under sponsorship of the University of Wyoming. In the discussions, representatives of farm and industry objected strongly to any more assumption of power by government, and at least one representative of labor agreed with them. In objecting to President Truman's intervention in strikes last winter, Robert J. Wyatt of the A. F. of L. expressed the opinion that labor could better work out its program without too much aid from the government. Henry M. Busch, head of the department of social science at Western Reserve University, Cleveland, summarized the conversations thus: "One thread has run through all our discussions. That is the conviction that if we are to fulfill our obligations at home and abroad we must have high productivity and a wide distribution of goods and services." By and large, the forum indicated a willingness on the part of the participating groups to cooperate more fully in the days ahead.

* * *

Bikini Test Frightens Denver Observer

Dean M. Gillespie, congressman from Denver, returned from his ringside seat at the Bikini atomic bomb test awed by the spectacle. "No man could witness what I saw and have anything in his heart but the will to stay out of war," he said. "I am going to devote the rest of my life to trying to keep this country and the world out of war. It just has to be done." As a first step, he insists, the U.N. must be made to work, however unworkable it may be now. "What else is there?" he added.

* * *

And So Forth

As Mrs. Harrison Elliott, national Y.W.C.A. officer, was being honored by the Denver branch at its building here, a picket line outside protested the labor policies of the local organization.

Missouri Synod Lutherans are observing the 25th anniversary of their organization in Colorado, New Mexico and Utah. However, the denomination had representatives working in this region in gold rush days, long before 1921.

The Denver council of churches has issued an attractive booklet, *The Coming Church*, in the interest of returning service men and women.

Your correspondent has been elected vice-president of the Boulder unity council. Stuart Cuthbertson of the state university has been elected president of the Boulder social action council.

CLARENCE W. KEMPER.

To Conduct 'Missions To Ministers'

The department of evangelism of the Federal Council of Churches is holding 21 "missions to ministers" throughout the country during the fall and early winter.

Color and Conscience

THE IRREPRESSIBLE CONFLICT

By BUELL G. GALLAGHER *Professor of Christian Ethics, Pacific School of Religion*

A scathing indictment of the hypocrisy and evasiveness of White Christianity in its failure to face the implications of racial arrogance and segregation. The author, former president of Talladega College in Alabama, here reviews the history of the Christian Church to show the growth of racial segregation and offers a program of specific efforts for churches and communities.

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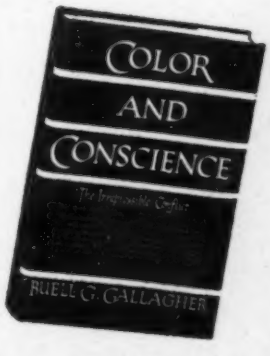

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Set Up Lutheran World Federation

Committee, Meeting in Sweden, Plans for General Assembly Every Five Years, Starting in 1947

ROSKILDE, DENMARK, Aug. 26.—The executive committee of the Lutheran World Convention, meeting late in July in Lund, Sweden, set up plans to coordinate the activities of Lutherans all over the world through a General Assembly, which will meet every five years, and through the executive committee, which will meet at least once a year. It also set up a scheme for the formation of national committees. Forty places in the General Assembly will be assigned to the Scandinavian countries, 20 to Germany, 20 to the United States, and 5 to each of the other countries represented in the membership. The name of the body was changed to the Lutheran World Federation. The committee voted to cooperate with the World Council of Churches, but requested that Lutheran representation be computed on a confessional rather than on a national basis. The first meeting of the General Assembly will take place in Lund in June 1947. Present at the meeting of the committee were Alfred Jörgensen of Denmark, Bishop Max Bonsdorff of Finland, Prof. Olaf Moe of Norway, Archbishop Eidem, Bishop Rodhe, Professor Nygren, Dean Newman and Director Johansson of Sweden, Bishop Meiser of Germany, and S. C. Michelfelder, Ralph Long, Franklin C. Fry, Clifford Nelson, J. A. Aasgaard, Abdel R. Wentz and Dr. Bodensieck of the United States.

* * *

Warns Against Socialism Without Religion

An article in the *Church and the Workman*, a monthly published by Danish Bible societies, calls upon laboring people to remember that socialism alone, without the ethical values of Christianity, cannot guard a nation against the powers of darkness. It urges Danish workmen to learn a lesson from the fate of German socialists. Social democracy as developed in Germany, the writer says, seemed to be on its way to benefiting the workman. But because its leaders were irreligious they were unable to bring about an order that could succeed, and instead plunged the country into two devastating wars.

* * *

Norwegian Youth Speak Out on Pastors

A Norwegian schoolteacher recently put before his pupils the question, "What do you think of your pastor?" He reports the results of his investigation in the periodical *Kirke og Kultur (Church and Culture)*, edited by Bishop Berggrav. Many of the young people simply replied, "Most of us do not know our pastors." One answered: "I never have had personal contact with any pastor, not even at the time I received instruction in the catechism." Some said they could not criticize ministers because "pastors are as different from one another as are other human beings." "In my opinion," reads one shocking answer, "pastors are of no use whatever in the community. There may be exceptions, but I never met such a one." Other typical answers were: "I have met good as well as bad pastors"; "Some pastors are so solemn and stilted that one would not think of committing oneself to them." The young people praised the heroic stand of the clergy against the German occupation authorities, but showed that they were fearful lest the pastors come to boast of their fight. The schoolteacher comments that he feels that the criticism, rather than being destructive, may contribute to working out better relations between Norwegian pastors and the young people in their parishes.

* * *

Danes Sell Bibles In Arabia

An important part of the work of the Danish Church Mission in Arabia is done by its bookstore in Aden, from which colporteurs obtain the books which they sell to prospective readers. Of the Bibles sold since 1939, 861 were in Hebrew, 730 in Arabic and 274 in English—most of the last category representing sales to English and African troops during the war.

K. E. JORDT JÖRGENSEN.

Kentucky Largely Dry

Report by the State Anti-Saloon League Shows Local Option Successful

BRADFORDSVILLE, KY., Aug. 28.—The report given at the recent meeting of the state anti-saloon league shows that 80 per cent of the area of Kentucky, in which 60 per cent of the population live, is dry territory. The state now has 2,510 dry precincts, including 90 counties out of the 120. In the 30 wet counties there are 75 dry precincts. Two counties and several precincts in other counties will vote on the liquor question in September. The Union county election of June 3, which the drys won, is being contested on the ground that it was held on Confederate Memorial Day, a holiday throughout the south.

* * *

And So Forth

Asbury Theological Seminary at Wilmore has been recognized as a fully accredited graduate seminary by the American Association of Theological Schools. The seminary's student body represents many sections of the country.

Second Presbyterian Church, Louisville, 100-year-old landmark in the downtown section of the city, is celebrating the 25th anniversary of the pastorate of Teunis E. Gouwens.

W. R. Pettigrew, for the past 10 years pastor of Citadel Square Baptist Church, Charleston, S. C., has been appointed pastor of Louisville's Walnut Street Church, largest Baptist church in the state.

Union College at Barbourville has raised $300,000 in its campaign for $500,000.

When the Louisville Methodist conference meets in Hopkinsville Sept. 19, it will be celebrating the 100th anniversary of its founding in the same city. During the century the number of preachers in the conference has increased from 60 to 203; the number of members from 18,210 to about 70,000.

JAMES C. RAWLINGS.

Pastors Approve Blow to Machine

Athens, Tenn., Ministers Say Veterans' Seizure by Force of Primary Ballot Boxes Was Gesture for Freedom

MEMPHIS, TENN., Aug. 29.—Ministers of two churches in Athens, Tenn., spoke approvingly of the action of former service men who stormed the local jail during the recent primary and recovered ballot boxes which had been taken there for "safe counting" by the political machine which for a decade has run the county. "Sometimes things get so bad men have to take the law into their own hands," Paul Huling of the East Athens Baptist Church told his congregation the following Sunday. "We should like to get rid of such [machine] rule in a quiet, orderly manner, but when that becomes impossible, we must fight back as best we can to recover our liberties." Bernie Hampton, Methodist pastor who headed the three-man commission which ran the town for several weeks after the election, said on the same Sunday: "I believe God's hand guided many of those who participated in this little revolution." Latest news is that some members of the deposed machine have agreed to move away from the county and not to return.

* * *

Blame Mississippi Result On 'Outsiders'

Mississippians who know their politics smile at the suggestion that Senator Bilbo and Representative Rankin were nominated by majority vote. They know that the ballots in the key counties were counted by friends of the two men. Many maintain that the re-election of both demagogues was due to "outside interference." The two men have been political enemies for years, but because some of the support for Rankin's opponent was identified as C.I.O.-P.A.C., Bilbo joined forces with the congressman. William Gordon, who conducts a column in the Memphis *World*, Negro newspaper, said on the day after the primaries: "The fact that men like Bilbo, Rankin and Talmadge have been re-elected is proof that the south is still living in a dark age on which education has had but little influence. The only solution will be time itself which will carry these hatemongers to the good earth. We must be tolerant and prepare ourselves through education, so that when these monstrosities shall have become extinct we shall be able to carry on with the dignity of human beings."

* * *

Episcopal Rector Opposes Rankin

A sacrifice hit should be credited to Charles Granville Hamilton, Mississippi Episcopal minister who was drafted by a veterans' committee to oppose Rankin. Hamilton did not so much ask votes for himself as expose Rankin's record to the largest crowds attracted during the campaign. Many ministers and educators voted for Hamilton, who is perhaps the best known minister in the state. The Episcopal Church stands higher in the opinion of

Mississippians because of his campaign. Church people in his district consider him a token of the religion of tomorrow because of his stand against hate, prejudice and bigotry. Too late to aid in the campaign, the *Churchman*, independent Episcopal magazine, said editorially: "There are preachers in politics of whom the church has been ashamed, but Hamilton is one whom the whole church should be proud to see in Congress. His example should encourage those who fought the nazis abroad. It is a help to missionaries, since it shows how some Christians can fight prejudice. Hamilton's campaign against Rankin is a token to Americans that the church can mean business when it says it is opposed to intolerance, hatemongering and persecution."

* * *

Anti-Poll Tax Fight Goes On

The fight against the poll tax has not ended. Senator Claude Pepper has promised to introduce a new bill when Congress convenes in January. The National Committee to Abolish the Poll Tax is reaffiliating with the Southern Conference for Human Welfare. Many persons not actively connected with the conference were distressed recently to read in the Memphis *Commercial Appeal*, hitherto not rash in its statements, a declaration that the conference is "a borderline if not an actual Communist front organization." The statement appeared in an editorial denouncing the "funeral demonstrations and memorial services currently going on for the four victims of George lynch violence." The *Poll Tax Repealer*, organ of the National Committee to Abolish the Poll Tax, currently describes the deal by which the anti-poll tax bill was killed in the Senate last November after it had passed the House. According to this account, the southerners promised to permit the bill to be brought up without filibustering against it. There was to be no debate, but a cloture vote was to be taken. If two-thirds of those present voted against cloture, the bill was to be shelved. On the vote for cloture, the yeas outnumbered the nays, but not by a large enough majority to bring the bill before the Senate. Opponents of the poll tax feel that this "silent method" of smothering the bill is more to be feared than the old filibuster, which at least had the virtue of keeping the matter before the public. They feel that the bill would have passed the Senate if it could have been brought to a vote.

* * *

And So Forth

H. L. Mitchell, president of the National Farm Labor Union, charges in a protest to the U. S. public health service that some physicians in Arkansas are conspiring with large cotton planters to keep farm workers from leaving the state by denying them health cards. He has also filed with the governments of Great Britain and Mexico protests against the proposed use of their nationals to beat down wages of American workers. Northeast Arkansas planters have asked for 2,500 Mexican and British subjects to pick cotton this fall.

B. Harvie Branscomb, dean of Duke University's divinity school, has been elected chancellor of Vanderbilt University, Nashville. He succeeds O. O. Carmichael, who

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has become president of the Carnegie Foundation.

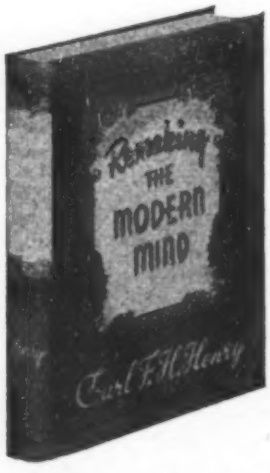
The ministers' association of Knoxville, where the Ku Klux Klan has recently flared into activity, has passed a resolution urging all church members to refuse to countenance an organization which "stirs up class animosities, racial ill will and religious intolerance, hides behind masks and operates under cover of darkness."

MARSHALL WINGFIELD.

Local Pastors Set Up Hospital Chaplaincy

Chaplain service at Memorial hospital in Butler, Mo., has been inaugurated by the local ministerial alliance, putting into practice an idea suggested by Charles E. Andrus, pastor of First Presbyterian Church and president of the alliance. Mr. Andrus, a former navy chaplain, believes the experiences undergone by chaplains in the armed forces during the war should be of practical value in their postwar ministry. Each member of the alliance serves as chaplain for one month, during which time he visits the hospital patients, ascertaining the church affiliation or preference of each. He then notifies the local pastor of that church, who in turn visits the patients who are members of, or who show a preference for, his church. Devotional materials are distributed to the patients, and an effort is made to place a Bible in each room. Members of the alliance hope soon to add to their program by holding Sunday worship services in the hospital dining room for the staff and such patients as are able to attend.

Remaking The Modern Mind



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China Menaced By Inner Strife

First Year of Peace Brings Only Conflict, Inflation—Appointment of Stuart Seen as Encouraging Omen

NANKING, CHINA, Aug. 19.—Decorations and flags have given China's capital the semblance of a city in celebration. But this first anniversary of victory over the Japanese has been sobered by the realization that the grave internal issues continue unsolved. For all practical purposes, the truce is off and the Communists and nationalists are slugging it out in the north, with scattered fighting in other areas. Generalissimo Chiang is summering at Kuling, and thither at frequent intervals repair Ambassador J. Leighton Stuart and Gen. George C. Marshall, as well as representatives of the government and of other parties. Historians used to point out that the intrigues of Europe were hatched or solved at the famous resorts and watering places. People here are beginning to wonder whether any good thing can come from Kuling. The Communist press has grown more vitriolic against both the generalissimo and General Marshall. The spokesman for the Democratic League has deplored a recent statement of Chiang's. For the first time this year the Youth party (whose name belies the age of the members) is taking an active share in voicing opinions about the nation's ills. The Youth party is suffering from a serious division within its own ranks, and some of its sudden activity is the result of an intraparty struggle for power.

* * *

Commend Appointment Of Stuart

The one steadying influence in the whole picture seems to be the appointment of J. Leighton Stuart to the post of U. S. ambassador. He naturally had the blessing of the Christian forces, for from 1908 to 1919 he was professor of New Testament at Nanking Theological Seminary, and after that president of Yenching University in Peiping. China-born, Dr. Stuart can speak to Chinese officials in their own language. He is accepted by the Kuomintang and has won the respect of the Communists. Indeed a number of Yenching graduates have joined the Communist party. On Aug. 11 Dr. Stuart, speaking in Chinese, addressed the Nanking Christian community at an anniversary victory service held in Han Chung Tang under the auspices of the Nanking church council. Dr. Stuart said that during his three years' imprisonment he had come to the conclusion that to get lasting peace we must create a world state. He declared that Christianity could be an effective force in promoting the idea of a world state, because it contains the principles essential for such cooperation.

* * *

Peiping Christians Aggressive

News from Peiping indicates that on the whole churches there have survived the war fairly well. Many local Christians are aware of a new sense of independence and

are more likely to assert themselves concerning the kind of missionaries they want and to take a hand in church practices and administration. There are also trends toward cooperation. A North China Christian Federation has been formed which embraces more groups, such as the Seventh-day Adventists and the Assemblies of God, than the National Christian Council. The federation plans to sponsor a broadcasting station. Under the auspices of the National Christian Council's student committee in cooperation with the Y.M.C.A. and the Y.W.C.A., the first postwar student center has been opened in Peiping. It will carry on an evangelistic program in Pei Ta University. A medical clinic is being included in the center, and student relief work will be promoted through funds from the National Student Relief Committee. The great scourge among Chinese students is tuberculosis. In one college, 60 per cent of the students have the disease.

* * *

Increased Imports Mean Lower Prices

Inflation still occupies first place on the list of China's unsolved problems. The government-approved rate of exchange is now $3,350 Chinese to $1 U. S. currency—60 per cent above the previous level. An increase in imports will mean lowered prices on foreign goods, thus making it even more difficult for China's industry to maintain itself. The government is trying to import rice into the Shanghai market in order to cut off the huge profits being made by the rice merchants and to bring down prices. Care must be taken, however, lest the price drop so low that native farmers, who comprise 80 per cent of the population, will suffer great financial loss. On the whole, the government has done little to stop the civil war or halt the stampede toward inflation. Just now, however, it is hopeful of obtaining a loan from the International Bank. While the loan would be only a slight trickle into China's financial bucket, it would give the generalissimo some good dollar credit—and his government can do with a little of that.

* * *

Calculating Machines No Longer Work

How China's astronomical economy has affected banking is vividly described by Edwin Marx, treasurer of the United Christian Missionary Society's China mission. When Mr. Marx left Nanking during the first days of the Japanese occupation, he turned his calculating machine over to a Chinese friend in a local bank. On his recent return, he visited the friend and asked about the machine. "There it stands in the corner," said the banker. "You may take it whenever you want it. We can't use it because it won't handle large enough figures for the business we're doing these days." That is China today!

HERBERT L. MINARD.

Union Seminary Opens In Havana

Presbyterians and Methodists in Cuba are cooperating in a union theological seminary which will open Oct. 1 in buildings formerly occupied by the Methodist Christian Center on a hill overlooking the city of Havana. The way is left open

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Friends Sponsor 18 Summer Institutes

During the past summer, 18 institutes of international relations were conducted in different areas of the United States under the auspices of the American Friends Service Committee. Six of them, for teen-agers, were built around the theme, "If You Had Your Way." The programs for all the institutes included lectures by authorities in the fields of political science, peace education and religion. These institutes, which have been conducted by the Friends for a number of years, are part of the continuing Quaker effort to further peace through understanding of international affairs and intergroup techniques, an effort which also includes publication of pamphlets, foreign student projects, work camps and one-day and week-end conferences. Among those who made up the faculties of this summer's institutes were Vera Brittain, British author; Eddy Asirvatham of India; A. J. Muste and Bayard Rustin of the Fellowship of Reconciliation; Norman Whitney of Syracuse University; Hans Simons of the New School for Social Research; Jerome Davis, correspondent; Theodore Silvey of the C.I.O.; and Maynard Krueger of the economics department of the University of Chicago.

Agencies Will Join in Town And Country Conclave

A national convocation on the church in town and country is to be held in Des Moines Nov. 12-14. It is being sponsored by the committee on town and country set up jointly by the Home Missions Council of North America, the Federal Council of Churches and the International Council of Religious Education.

Methodists Plan Year Of Stewardship

Looking toward observance of 1947 as "stewardship year" in their four-year "Crusade for Christ," Methodists are holding preparatory regional conferences during September under direction of the denomination's Board of Lay Activities. Leadership education classes will follow in October and November.

Train Preachers, Farmers Jointly

University of Missouri Initiates Plan for Exchange of Students Between Colleges of Bible, Agriculture

ST. JOSEPH, Mo., Sept. 4.—The University of Missouri has adopted a program looking toward rural rehabilitation through improvement in the program of country churches. Students in the college of agriculture will be encouraged to take courses in the Missouri Bible College, which is affiliated with the university, and Bible college students will enroll for classes in the college of agriculture. The plan grows out of a realization of the languishing state of the rural church, once the stronghold of country social life. Under the new program prospective rural pastors will be trained to help meet the daily problems of farm people, and future farmers will gain a knowledge of the theological and historical background of the Christian faith, together with a skill that, it is hoped, will provide more effective lay leadership in rural communities in which ministers often do not reside during the week. The initiation of the program is a part of the golden anniversary observance of the Bible college, which was founded by Disciples of Christ but is now non-denominational.

* * *

Plan New Baptist Hospital

Baptist churches in Kansas City, Mo., are conducting a campaign to raise $1,500,000 for a hospital to be operated by the denomination. It will be known as Baptist Memorial hospital. The rooms, wards, operating rooms and all other units of the hospital will be dedicated as memorials to departed loved ones. Building construction will begin soon.

* * *

Kansas Council of Churches Busy

The annual meeting of the Kansas council of churches, held recently at First Christian Church, Newton, had as its principal speaker John B. Ketchum of the field department of the International Council of Religious Education. The Kansas council has rendered valuable service to the churches of the state. One of its recent projects was a conference on church architecture, held in Manhattan. It may be that, as a result of that conference, church buildings now being planned for construction as soon as materials are available will show improvement over their predecessors in beauty and comfort. The council is promoting collection of relief funds by the churches, and is forwarding contributions to famine areas in Europe and Asia. At the annual meeting, it was reported that religious radio broadcasting is on the increase in the state, with many recorded programs of good quality being sponsored on local stations.

* * *

St. Joseph Churches Take Census

The St. Joseph council of churches is launching a city-wide church census under

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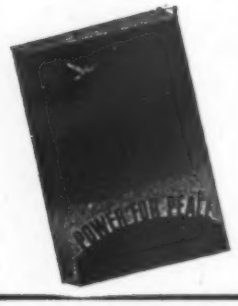

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the leadership of its president, George R. Davis, minister of First Christian Church. The denominations affiliated with the council will muster some 1,200 visitors to canvass the city. This survey will be followed by programs of visitation evangelism in the various churches. Courses in visitation evangelism were conducted at the Methodist conference last spring, and other communions are emphasizing this field of activity in their fall meetings. During the fall season, the council will promote church attendance, making use of advertising and radio programs.

* * *

And So Forth

Taking time by the forelock, several ministers of the Church of the Nazarene in Missouri have qualified for private pilot licenses and are flying their own planes in their pastoral and evangelistic duties.

William W. Adams will be installed this month as president of Central Baptist Theological Seminary, Kansas City, Kan. Dr. Adams comes to this institution, which is affiliated with the Northern Baptist Convention, from a long term as professor of New Testament in Eastern Baptist Theological Seminary, Philadelphia.

The Sisters of St. Francis, a Roman Catholic order, have announced plans for a new convent and novitiate to be built near Maryville, Mo. The institution, to be known as Mount Alverno Convent, will train nurses and administrative directors for Roman Catholic hospitals.

C. Oscar Johnson, pastor of Third Baptist Church, St. Louis, is visiting U. S. occupation troops and mission fields around the world. ADIEL J. MONCRIEF.

United Church Youth Urge Security

The 200 delegates attending the 4th annual National Council of Young People's Unions of the United Church of Canada, reports Religious News Service, petitioned the Canadian Parliament to establish a system of social security to be paid from taxes. They urged United Church youth to join organizations working for improved working conditions, to support the church's missionary program in order to help build world unity, and to institute local study courses on the home, social and political problems and church leadership. The young people, representing 56,000 members of United Church youth unions, met at Albert College, Belleville, Ont.

Muriel Lester Starts World Journey

Muriel Lester, British Fellowship of Reconciliation leader and social worker, left England Aug. 12 on a tour which will take her to India, China and possibly to Japan. En route home next spring, she will give a series of lectures across the United States under the sponsorship of the fellowship. In India, Miss Lester will visit Gandhi, who stayed in Kingsley Hall, her London settlement house, some years ago while attending the famous round table conference. In west China, Miss Lester will visit the school in which her nephew, George Hogg, author of *I Saw China*, worked and died. Nevin Sayre, 2929 Broadway, New York city, is in charge of arrangements for Miss Lester's lectures in this country.

United Church to Assemble Sept. 11

Will Extend Commission on Union with Church of England in Canada, May Issue Invitation to Baptists

MONTREAL, Aug. 28.—When the 12th General Council of the United Church of Canada opens on Sept. 11 in Erskine and American Church here, it will be the first time since 1926 that the high court of that church has met in Canada's largest city. During these 20 years membership has increased from 609,729 to 749,374. According to the latest census, the United Church is responsible for the spiritual oversight of 2,204,873 persons in Canada and 75,000 persons in Newfoundland. In the two decades the church has raised $282,480,000 for various church objects, more than $66,500,000 of which has been spent on missionary and other benevolent enterprises.

* * *

Will Consider Union

The 11 conferences of Canada and Newfoundland will be represented at the General Council by 133 ministers and 133 laymen. At the first meeting a new moderator will be elected. It will be recommended that the council reappoint the commission on union with the Church of England in Canada. The council will also consider a basis of agreement between the United Church and the Canada Conference of the Evangelical Church. It will have before it a memorial from the Maritime conference that a direct invitation be issued to the United Baptist churches in Canada to enter into complete fellowship and operation with the United Church.

* * *

United Church Needs More Missionaries

The Board of Overseas Missions will report to the council a need for 66 new missionaries. Of the missionaries now active, 56 per cent are over 50 years of age and 24 per cent are over 60. Chief Justice J. C. McRuer will report for the commission on Christian marriage and the Christian home. The council will consider the policy of the church towards its colleges, especially its secondary schools; the appointment of a full-time secretary to the Board of Colleges and Secondary Schools; the ordination of women, with special reference to the Margaret Butler case of Montreal; the election of a moderator who is not a commissioner; and the status of deaconesses.

* * *

Archbishop of Canterbury Visits Canada

In his first sermon in Canada, delivered in Halifax last Sunday, the Archbishop of Canterbury expressed faith in the unity of the British empire and hope for the Christian church in Germany. The archbishop is en route to the General Synod of the Church of England in Canada, which will meet in Winnipeg. Lord Rowallan, chief scout of the British empire, and Field Marshal Montgomery of Alamein arrived

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aboard the same ship, the Mauretania, which was making her last run as a troop ship. After a tour of Canada "Monty" will proceed to the United States as the guest of General Eisenhower.

* * *

And So Forth

Public schools in Montreal and district will not open Sept. 3 as planned, but will remain closed for at least a week because of an epidemic of poliomyelitis. Yesterday the number of patients being treated locally reached 507, with 19 deaths.

Harry R. Pickup, secretary of immigration and rehabilitation for the Presbyterian Church in Canada, has contacted over 34,000 veterans and war brides from his Montreal office.

Plans are being made in Pictou, N. S., for celebration of the 100th anniversary of the departure of John Geddie, pioneer Canadian missionary, for the New Hebrides. The synod of the Maritime provinces of the Presbyterian Church in Canada will commemorate the event when it meets in First Presbyterian Church, Pictou, the church in which Geddie heard the call to the ministry. DeCourcy H. Rayner.

The Church Roll

George W. Sadler, Southern Baptist Foreign Missions Board secretary for Europe, Africa and the Near East, has been appointed director of the overseas relief committee which will administer the $3,500,000 fund to be raised by his denomination.

Henry Cornehlsen, Jr., pastor of St. John's Lutheran Church, Easton, Pa., has been granted a leave of absence to go to China, where he will organize isolated Lutheran missions into one unit, supervise orphaned German missions and assist in relief activities. He will serve under the American section of the Lutheran World Convention.

Paul Moser, executive of I.G.A. stores in Topeka, Kan., has been named secretary of the newly created laymen's department of the Presbyterian Church, U.S.A., Board of Foreign Missions.

Robert Tobias Young of Kansas, who has been associated with Cimade, French Protestant youth group, has been appointed by the World Council of Churches as field secretary to establish interdenominational reconstruction committees in hitherto inaccessible regions of Europe.

Herman G. Canady, head of the psychology department at West Virginia State College, has been appointed by the American Friends Service Committee as visiting lecturer for the coming year to schools in Pennsylvania, New York, New Jersey and Delaware. The lectureship under which he will work, established in 1943, is designed to further interracial understanding and cooperation by presenting Negro scholars in a series of addresses for a period of 10 days or thereabouts in "white" schools and colleges.

Jesse M. Bader, executive secretary of the department of evangelism of the Federal Council of Churches, has left on a tour of Hawaii, New Zealand and Australia. He will address church groups affiliated with the World Council of Churches.

James C. Flint, until recently director of the Congregational Christian Service Committee; Mrs. Flint; and Raymond E. Maxwell, rector of St. Mark's Episcopal Church, St. Louis, have been appointed by Church World Service to serve on the liaison committee of the Council of Relief Agencies Licensed for Operation in Germany. They will assist in the administration of relief supplies sent from this country to the British and French zones. The organization has been operating in the American zone for several months.

Alex Johnson, formerly general secretary of the Norwegian Student Christian Movement, has been appointed secretary for the World Christian Youth Conference to be held in Oslo, Norway, in 1947.

Otto Winger, president of Manchester College, North Manchester, Ind., for 30 years before his retirement in 1941, prominent Church of the Brethren minister and author of several books on Indian history, died Aug. 13. . . . Channing Pollock, noted playwright and essayist, many of whose plays had religious themes, died Aug. 17 at the age of 66. . . . David McConaughty, founder of the first Y.M.C.A. in India, died Aug. 19 at the age of 85. . . . John Richard Sampey, president emeritus of the Southern Baptist Theological Seminary at Louisville, Ky., died on Aug. 18. . . . J. Henry Harms, president since 1942 of the United Lutheran Church's Board of Publication, and Archibald Rowan Robinson, former moderator of the United Presbyterian Church, died Aug. 22 . . . John Vincent Sees, insurance executive, twice moderator of the National Council of the Congregational Church and a director since 1935 of the Chicago Theological Seminary, died Aug. 31.

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

Don't Gamble with Strangers (Mono.) *Melodrama* about cardsharpers who join forces to take over gambling enterprises in small city, double cross each other when suspected of murder. Ruthless, worthless people in a stupid story. *Ugly.* M

In Old Sacramento (Rep.) *Melodrama.* A tale of gold rush days centering around a gambler doubling as mysterious holdup man, the strait-laced music hall entertainer he loves, and the young prospector about to be lynched as supposed perpetrator of the holdups. Handsomely set and well directed, this is *better than average western fare.* May be criticized on grounds that villian-hero, despite punishment, is treated so sympathetically. M,Y

Monsieur Beaucaire (Par.) *Farce.* The Tarkington story reversed, with Bob Hope as the chickenhearted barber forced by circumstance to exchange identity with French duke famed as swordsman and lover. Eighteenth century costumes and settings cannot overwhelm the usual Hope nonsense in a *gay piece of foolishness,* abounding in wisecracks and slapstick. M,Y,C

Queen of Burlesque (Producers) *Melodrama.* Murders backstage in burlesque theater solved by brash newspaper reporter. Unpleasant people in an unpleasant story that tries hard to include risqué lines. *Worthless.* M

BEST CURRENT FILMS

For Family: Bells of St. Mary's, The Green Years, Henry V, Journey Together, Make Mine Music, Marie Louise, Smoky.

For Mature Audiences: Caesar and Cleopatra, Clay Brown, Colonel Blimp, Dead of Night, Devotion, The Last Chance, The Lost Weekend, Miss Susie Slagle's, Somewhere in the Night, Spellbound, They Were Expendable, Two Sisters from Boston, The Virginian, A Walk in the Sun. 9-18-6

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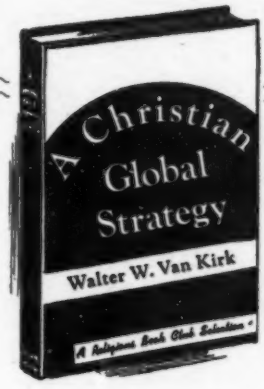

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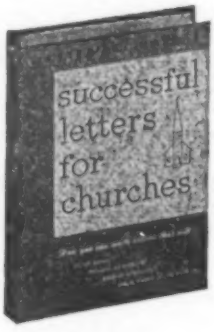

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